A

PRACTICALL Catechiſme:

Together,

VVITH A TREATISE

OF

CONSCIENCE.

Προφῆται δύο ἢ τρεῖς λαλείτωσαν, καὶ οἱ ἄλλοι διακρινέτωσαν.



LONDON,
Printed by *M. F.* for *Richard Royſton*, and are to be ſold at the *Angell* in *Ivie-lane*. 1645.


A
PRACTICALL
CATECHISME.
Theologia est Scientia
Affectiva, non
Speculativa. Gerson.
The Royall
Flame.
Ἡ πρὸς τέλος
βελτιῶσαι,
καὶ διδάξαι.
Clemens: in Pædagog.
by H. Hammond D.D.
2. Sam. 21. 17.
Quench not the Light of Israel.
London Printed for Ric: Royston, at the Angel in Ivy Lane. 1645.

A

PRACTICALL Catechiſme:

Together,

VVITH A TREATISE

OF

CONSCIENCE.

Προφῆται δύο ἢ τρεῖς λαλείτοσαν, καὶ οἱ ἄλλοι διακρινέτωσαν.

LONDON,
Printed by *M. F.* for *Richard Royſton*, and are to be ſold at the *Angell* in *Ivie-lane*. 1645.

THE CONTENTS
of the
PRACTICALL CATECHISME.

LIB. I.

OF Divinity, p. 1.
Of practicall points. Ibid.

Section 1.

Of the first Covenant. p. 2.
Of the second Covenant. 3

Section 2.

Of the names of Christ. 7
1 Of Iesus. ib.
Of the name Christ and his three offices. 9
Of Christs Kingly office. ib.
Of Christs Priestly office. 11
Of Christs Prophetick office. 16

Section 3.

Of Faith. 17
Of Hope. 26
Of Charity. 31
Of Repentance. 34
Of Selfe-denaill. 43
Of taking up the Crosse. 45

Section 4.

Of Iustification. 47
Of Sanctification. ib.
Gods method in saving a sinner. 50

Lib. II.

Section 1.

OF Christs Sermon in the Mount. ib.
Of the Beatitudes. 51
Of Poverty of Spirit. ib.
Of Mourning. 52
Of Meekenesse. 53
Of Hungring and thirsting after righteousnesse. 56
Of Mercifulnesse. 57
Of purity of heart. 58
Of Peace-making. 60
Of Persecution for righteousnesse sake. 61
Of the order of the Beatitudes. 63

Section 2.

Of the exemplary lives of Christians. 64

Section 3.

Christianity is not destructive of the lawes to which mankinde had been formerly obliged. ib.
Christ perfected the law. 65

Sect. 4. & 5.

Of killing. 67
Of the power of the sword. 68

Of selfe-murther. ib.
Of Duels. 69
Of Warre. 71
Of angry causelesse or immoderate in the breast. ib.
In the tongue. 73
Of contumelious speaking. 74
Of Reconciliation. 75
Of the time of calling our selves to account for trespasses. 76
Section 6.
Of Adultery. 77
Of looking on a Woman to lust. 78
Of the eye and hand offending. 79
Section 7.
Of Divorce. ib.
Section 8.
Of Swearing. 83
Section 9.
Of Revenge or retaliating evill. 87
Of Warres. 87
Section 10.
Of loving enemies. 92

LIB. III.
Section 1.
OF Almes-giving. 97
Of Vaine-glory. 103
Section 2.
Of Prayer. 106
Of Vaine repetitions. 111
Of the Lords prayer. ib.
Section 3.
Of Fasting. 118
Of Sobriety. 119
Of Feasting. 121
Section 4.
Of the desire and love of wealth. 125
Section 5.
Of worldly care. 129

LIB. IV.
Section 1.
OF judging others. 138
Section 2.
Of the power of Prayer. 141
Of doing as we would be done to. ib.
Of Wariness and Prudence. 142
Markes of False-teachers. 143
Section 3.
Of Profession of Christianity without action. 144

A Practicall Catechisme.

Lib. I.

Scholar. I Have by the grace of God, and your help and care, attained in some measure to the understanding of the principles of Religion, proposed to those of my age by our Church-Catechisme; and should in modesty content my selfe with those rudiments, but that I finde my selfe, as a Christian, not only invited, but obliged to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. Of Divinity.

Shall I therefore beseech you to continue my guide, and to direct me, first, what kinde of questions it will be most usefull for me to aske, and you to instruct me in, that I may not please my selfe, or trouble you with lesse profitable speculations?

Catechist. I will most readily serve you in this demand, and make no scruple to tell you, that that kinde of *knowledge* is most usefull, and proper to be superadded to your former grounds, which tendeth most immediately to the directing of your practice; for you will easily remember, that it was the form of the young mans question, Mark 10. 17. *Good Master, what shall I doe that I may inherit eternall life?* and our books tell us, that the oracle (that is, the Devill himselfe) was inforced to proclaime *Socrates* to be the wisest man in the world, because he applyed his studies, and knowledge to the morall part, the squaring and ordering of mens lives; and *Gerson* a very learned and pious man, hath defined Divinity, of all others, to be an *affective*, not onely *speculative* knowledge, which you will best understand the meaning of, by a very ancient writers words, which are in English these, that [a] *the end of Christian philosophy is to make men better, not more learned; to edifie, not to instruct.* Of Practicall points. *Theologia est scientia affectiva, non speculativa.*

[a] τὸ τέλος τῆς χριστιανικῆς φιλοσοφίας βελτίωσις ἀνθρώπου. *Clem. Al. in pædag.*

S. I shall most willingly intrust my selfe to your directions, and though the vanity of my heart, and the unrulinesse of my youthfull affections may perhaps make me an improper auditour of such doctrines, yet I hope the doctrines themselves, and the assistance of Gods grace, obtainable by our prayers, may be a meanes to fit me to receive profit by them. I beseech you therefore to tell me your opinion, what kinde of doctrines, and what parts of Scripture will be likely to have the most present influence on my heart, or contribute most to a Christian practice?

C. I conceive especially these five; first, the Doctrine of the *first and second Covenant*, together with the difference of them: secondly, the *Names*, and (in one of them intimated) the *Offices of Christ*: thirdly, the *Nature* of the *Three Theologicall Graces, Faith, Hope*, and *Charity*, together with *Selfe-deniall*, and *Repentance*, or Regeneration: fourthly, the difference and dependance betwixt *Justification* and *Sanctification*: and lastly, the thorow understanding of our Saviours Ser-

mon on the Mount, set down in the *fifth*, *sixth*, and *seventh Chapters* of Saint *Matthews* Gospel. But you will be frighted with the length of this taske, and discourag'd from setting out on so tedious a journey.

S. *I shall think it unreasonable for me, to be tired with receiving the largest favours, that you have the patience and the charity to bestow upon me; and to shew you that I have an appetite to the journey, I shall not give you the least excuse of delay, but put you in minde where it was that you promis'd to set out, or begin your first stage, and beseech you to goe before me my guide and instructer, first in the doctrine of the two* Covenants; *to which purpose my ignorance makes it necessary for me to request your first help, to tell me what a* Covenant *is.*

Sect. I. *Of the first Covenant.*

C. A *Covenant* is a mutuall compact (as we now consider it) betwixt God and man, consisting of mercies on Gods part made over to man, and of conditions on mans part required by God.

S. *It will then be necessary for me to demand, first, what you mean by the* First Covenant.

C. I meane that which is supposed to be made with *Adam*, as soon as he was created, before his first sinne, and with all mankind in him.

S. *What then was the mercy on Gods part made over to him in that Covenant?*

C. It consisted of two parts, one sort of things supposed before the Covenant, absolutely given to him by God in his Creation: another promised and not given, but upon condition.

S. *What is that which was absolutely given?*

C. 1. A law written in his heart teaching him the whole duty of man. 2. A positive law, of not eating the fruit of one tree in the garden, all others but that one being freely allowed him by God. 3. A perfect strength and ability bestowed on him to perform all that was required of him, and by that a possibility to have lived for ever without ever sinning.

S. *What is that which was promised on condition?*

C. 1. Continuance of that light, and that strength, the one to direct, the other to assist him in a persevering performance of that perfect obedience. 2. A crowne of such performance, assumption to eternall felicity.

S. *What was the condition upon which the former of these was promised?*

C. Walking in that *light*, making use of that *strength*, (and therefore upon defailance in those two, upon the first sinne, that *light* was dimmed, and that *strength* (like *Sampsons* when his locks were lost) extreamly weakned.)

S. *What was the condition, upon which the Eternall felicity was promised?*

C. Exact, unsinning, perfect obedience, proportioned to the measure of that strength; and consequently upon the commission of the first sinne, this crown was forfeited, *Adam* cast out of Paradise, and condemned to death, and so deprived both of eternity and felicity, and from that houre to this, there hath been no man living (*Christ* onely excepted who was God as well as man) justifiable by that first Covenant, *all* having *sinned*, *and so coming short of the Glory of God* promised in that Covenant.

S. *You have now given me a view of the first Covenant, and I shall not give my curiosity leave to importune you with more questions about it. Onely if you please, tell me, what condition* Adam, *and consequently mankinde were concluded under, upon the defailance, or breach of the condition required in that first Covenant; for I perceive* Adam *sinned, and so brake that condition.*

C. I

C. I have intimated that to you already, and yet ſhall farther enlarge on it. Upon the fall of *Adam*, he and all mankind forfeited that perfect light and perfect ſtrength, and became very defective and weak both in knowledge and ability of performing their duty to their Creator, and conſequently were made utterly uncapable of ever receiving benefit by that firſt Covenant. It being juſt with God to withdraw that high degree of ſtrength and grace when he ſaw ſo ill uſe made of it.

S. *But why ſhould God inflict that puniſhment upon all mankinde, for (or upon occaſion of) the ſinne of that one man? though he uſed his talent ſo very ill, others of his poſterity might have have uſed it better, and why ſhould they all be ſo prejudged, upon one mans miſcarriage?*

C. Many reaſons may be rendred for this act of Gods, and if they could not, yet ought not his wiſdome to be arraign'd at our tribunall, or judged by us. Now this is an act of his wiſdome, more then of diſtributive juſtice, *it being free for him to doe what he will with his own*, and ſuch is his Grace and his Crown. But the moſt full ſatisfactory reaſon may be this, becauſe God intending to take the forfeiture of that firſt Covenant, intended withall to make a *ſecond Covenant*, which ſhould tend as much, or more to the main end, the eternall felicity of mankinde, as, or then the firſt could have done. And that you will acknowledge, when you hear what this ſecond Covenant is.

S. *I beſeech you then what is the ſecond Covenant: and firſt, with whom was it made?* *Of the ſecond Covenant.*

C. It was made with the ſame *Adam* now after his fall, in theſe words, *The Seed of the woman ſhall break the Serpents head*, *Gen.* 3.15. and afterwards repeated more plainly to *Abraham*, *Gen.* 22. 17, 18.

S. *But who is that Seed of the woman?*

C. The ſame that in the words ſpoken to *Abraham* is meant by *Thy ſeed*, which the Apoſtle (*Gal.* 3. 16.) tels us is *Chriſt*.

S. *what then is the firſt thing promiſed in that ſecond Covenant?*

C. The giving of *Chriſt*, to take our nature upon him, and ſo to become a kinde of ſecond *Adam*, in that nature of ours to perform perfect unſinning obedience, and ſo to be juſt, according to the condition of the firſt Covenant, and yet being faultleſſe to undergoe a ſhamefull death voluntarily upon the Croſſe, to ſatisfie for the ſinne of *Adam*, and for all the ſinnes of all mankinde, to *taſt death for every man*, *Heb.* 2. 9. and this being the firſt thing, all other parts of this Covenant are conſequent and dependent on this, and ſo this ſecond Covenant was made in *Chriſt*, ſealed in his bloud, (as it was the cuſtome of the Eaſterne Nations to ſeale all Covenants with bloud) and ſo confirmed by him, which is the meaning of thoſe words, 2 *Cor.* 1. 20. *All the promiſes of God in him are yea, and in him amen*, that is, are *verified* (which is the importance of *Yea*) and *confirmed* (which is meant by *Amen*) into an immutability, in or by *Chriſt*.

S. *well then: what are the promiſes or mercies made over unto us in* Chriſt *by this ſecond Covenant?*

C. *Firſt*, a revelation of his will, called *the Law of faith*, according to which we Chriſtians ought to live; and this is ſet down as a part of that Covenant,

Heb. 8.10,11. *Secondly*, a promiſe of *pardon* or *mercy* to *our unrighteouſneſſe, and our ſinnes and our iniquities*, v. 12. *Thirdly*, the giving of grace or ſtrength, although not perfect, or ſuch as may enable us to live without ever ſinning, yet ſuch as is ſufficient to perform what is neceſſary now under this ſecond Covenant, in which reſpect it is ſaid by S. *Paul*, *Rom.*10.8. that the *word* (that is, the condition of the ſecond Covenant) *is nigh thee*: the meaning of which will not be underſtood, but by comparing it with the place from whence it is cited, *Deut.*30.11.14. *The commandement which I command thee this day, it is not hid-*
ἐκ δύσεν ἐστὶν ἀπ' ἐμοῦ. *den from thee*, (*the Hebrew* word there is by the *Greek* tranſlators beſt expreſt, it is not *too heavy for thee*, and in other places, *it is not impoſſible for thee*) *but* v. 14. *it is very nigh unto thee in thy mouth and in thy heart* (the Greek adde, and in thy hand) *that thou mayeſt doe it*, and therefore Saint *John* ſaith, *His commandements are not grievous*, the word ſignifies heavy and unſupportable, and *Chriſt* himſelfe, that *his yoke is eaſie, and his burthen light*, and Saint *Paul* again, that *he can doe all things through Chriſt that ſtrengthens him*, able to doe nothing of himſelfe, in order to the attaining of bliſſe, (*we are not ſufficient of our ſelves*, ſaith he in another place, *to doe any thing*) but yet through *Chriſt that ſtrengthens me I can doe all things* that are now required of mee, (*Our ſufficiency is of God.*)

S. *I beſeech you, where is this part of the promiſes of the ſecond Covenant ſet down in Scripture?*

C. 'Tis intimated in theſe and many other places, but is diſtinctly ſet down in the ſong of *Zachary*, *Luke* 1. 74. he there ſpeaks of the *oath which God ſware to our father Abraham*, v. 72. which he ſtyles Gods *holy Covenant*, v. 71. and he ſpecifies two parts of it. 1. *Deliverance* or ſafety from the power of our *enemies*, Sin & Satan, in the words *That we being delivered without fear or danger* (for ſo
ἀφόβως, ἀκινδύνως. the pointing of the *Greek* words in the moſt ancient copies teach us to read) that is, ſafe and ſecure, *out of the hand of our enemies*. 2. *Giving* of power or ſtrength to us, to enable us *to ſerve him*, ſo as he will accept of, and to perſevere in that
λάτρ. ſervice, in the reſt of the words [that *he would grant unto us* (or as the word is rendred, *Rev.*11.3. *give power*) *that we might ſerve him* (or to ſerve him) *in holineſſe and righteouſneſſe before him all the days of our life.*]

S. *This place is, I acknowledge, a cleare one to the purpoſe, and I have nothing to object againſt it; onely pardon my curioſity if having been told by you that this ſecond Covenant was repeated to* Abraham, Gen. 22. 16. *and finding it there called the oath ſworn to* Abraham, *and yet by reading of that oath in* Gen. *not finding any ſuch form of words there expreſt, I beſeech you to ſatisfie this ſcruple of mine, and reconcile thoſe two places which both you and the margents of our Bibles acknowledge to be parallel the one to the other, but the ſound of the words doe not ſo readily conſent to: The granting me this favour may, I hope, make the whole matter more perſpicuous.*

C. I am of your opinion and therefore ſhall readily doe it, and it will coſt me no more pains then this, 1. To tell you that there is one part of the oath mentioned in *Gen.* which belonged peculiarly to the temporall proſperity of the people of the *Jews*, which were to ſpring from that *Abraham*, [*I will multiply thy ſeed, &c.*] and indeed that whole verſe 17. may literally and primarily be

be referr'd to that; but then beſides that, (which *Zachary* reſpecteth not) there are three things more promiſed, *ſpirituall bleſſing*, *ſpirituall victory*, and the *incarnation of Chriſt*: the laſt of theſe *Zachary* mentions not in the words of the oath, becauſe it is ſuppoſed in his whole ſong occaſioned onely by it, and uttered on purpoſe to celebrate the incarnation of *Chriſt*, but the other two parts are ſpecified and interpreted by him; the victory over (or *poſſeſſing the gates of*) *the enemies* there, is here called *deliverance without feare from the hands of our enemies*; and the *bleſſing* there, is explained here to be *giving* us power *to ſerve him in holineſſe and righteouſneſſe before him all our dayes*, the grace of God for the amending of our lives; according to that of the Apoſtle, *Gal.* 3. 14. where the *receiving the promiſe of the Spirit* is called the *bleſſing of Abraham*, the power of *Chriſt* aſſiſting and enabling us to perſevere, being really the moſt ineſtimable *bleſſing* that this life is capable of; to which purpoſe Saint *Peter*, *Acts* 3. 26. ſpeaking of Chriſt *ſent* by *God to bleſſe us*, expreſſeth the thing, wherein that bleſſing conſiſts, to wit, *in turning away every one from his iniquities*.

S. *I have troubled you too farre by this extravagance, I ſhall make no delay to recall my ſelfe into the rode again, and having been taught by you theſe ſeverall particulars of Gods promiſe in the ſecond Covenant, I ſhall deſire you to proceed to tell me what is the* condition required of us *in this Covenant, unleſſe perhaps there be ſome farther particulars promiſed on Gods part, which you you have not yet mentioned.*

C. The truth is, there be two more promiſes of God, the *firſt*, of giving more grace, the *ſecond*, of crowning with glory; but both thoſe conditionall promiſes: The *firſt*, upon condition that we make uſe of thoſe former talents, thoſe weaker degrees of grace given us, which is the intimation of the parable of the noble man, *Luke* 19. 13. the ſumme of which is, that *unto every one that hath* (that is, hath made good uſe of the talent of grace intruſted to him, as *Heb.* 12. 28. *to have grace* ſignifies to make uſe of it to the end to which it is deſigned) *ſhall be given; and from him that hath not* (made that uſe he ought) *even that he hath ſhall be taken from him.* The *ſecond*, upon condition that he be at the day of death or judgement, ſuch a man as *Chriſt* new under this ſecond Covenant requires him to be.

S. *What then is the condition of this ſecond Covenant, without which there is yet no ſalvation to be had?*

C. I ſhall anſwer you *firſt* negatively, *then* poſitively: negatively, it is not 1 *perfect, exact, unſinning obedience*, never to offend at all in any kind of ſin; (this is the condition of the firſt Covenant) nor 2 is it never to *have* committed any deliberate ſinne in the former life; nor 3 never to have gone on or continued in any habituall or cuſtomary ſinne for the time paſt: but it is poſitively, the new creature, or renued ſincere honeſt faithfull obedience to the whole Goſpel, giving up the whole heart unto Chriſt, the performing of that which God enables us to perform, and bewailing our infirmities, and frailties, and ſinnes, both of the paſt and preſent life, and beſeeching Gods pardon in Chriſt for all ſuch; and ſincerely labouring to mortifie every ſin, and perform uniform obedience to God, and from every fall riſing again by repentance and reformation.

In a word, the condition required of us, is a constellation or conjuncture of all those Gospel-graces, *faith, hope, charity, selfe-deniall, repentance*, and the rest, every one of them truly and sincerely rooted in the Christian heart, though mixed with much weaknesse and imperfection, and perhaps with many sinnes, so they be not wilfully and impenitently lived and died in, for in that case nothing but perdition is to be expected.

S. *What part of the promises is this condition required to make us capable of?*

C. Of pardon of sinnes, and salvation: by which you see that no man shall be pardoned or saved, but he that observes this condition.

S. *What condition is then required to make capable of that other part of the conditionall promise, to wit, of more grace, or continuance of that wee have already?*

C. A carefull industrious husbanding of it, and daily prayer for daily increase, and attending diligently to the means of grace.

S. *Me thinks I now understand somewhat of the nature and difference of these two Covenants, and shall not need to aske you which of them it is that we Christians are now concerned in, for I take it for granted that it is the second. Onely be pleased to tell me which of these two it was by which the* Jewes *were to expect salvation.*

C. Both *Jew* and *Gentile*, that is, every man that ever was, or shall be saved from the beginning of the world, was, and is, and shall be saved by this second Covenant.

S. *How then were the* Jews *obliged to the observation of the law? is not the law the first Covenant?*

C. The *Judaicall* law was not the *first Covenant* in the notion wherein now we take it, but the *law of unsinning perfect obedience* made with *Adam* in innocence. The truth is, the *Judaicall* law did represent unto us the first Covenant, and that especially, and therefore is so called, *Heb.*8. but so it did the second also: the first, by requiring perfect obedience, and pronouncing a curse on him that *continued not in all* those many burthensome ordinances, which the law gave no power to any to perform. The second, in the sacrifices, and many other rites, which served as emblems to shew us Christ, and in him the second Covenant.

S. *I shall not interpose any more difficulties, which my ignorance might suggest, but onely put you in minde, that you told me that this doctrine had a most present influence on our lives, be pleased to shew me how.*

C. It hath so, many ways, I will mention a few. First, by prescribing the condition, it sets us a work to the performance of it, and that is living well. Secondly, by shewing us how possible or feasible that condition is by the Grace and help of *Christ*; it first obliges us to a *diligent performance* of that duty of *prayer* for that Grace, and then stirs us up to *endeavour* and *industry* in doing what wee are enabled to doe, that wee *receive not the grace of God in vaine*. Thirdly, by shewing us the necessity, *indispensable necessity* of *sincere* obedience, it shuts the door against all temptations to *carnall security, sloth, presumption, hypocrisie, partiall obedience, or habituall going* on in sinne. And fourthly, by shewing the true grounds of *hope*, fortifies us against *desperation*. And lastly,

if

if we need any encouragements in our *Christian* walke, his promise to *enable* first, and then to *accept*, will most abundantly contribute to that purpose.

S. *I acknowledge the usefulnesse of your directions, and I beseech God to assist me in bringing forth the fruit which it is just for you to expect, and for God to require from them; and I promise you by his help to be mindefull of your admonitions.*

I shall desire you to proceed to the second kinde of doctrine, which at first you mentioned, the names, *and in one of them the* offices *of* Christ. *I beseech you what names doe you mean?*

Sect. II. *Of the names of Christ.*

C. Those two most eminent and vulgarly known, so often repeated, but so little weighed, *Jesus* and *Christ*.

S. *I pray you what is the importance of the word* Jesus?

Of the name JESUS.

C. It is an *Hebrew* word which signifies *Saviour* or salvation. I shall not need to prove it when an Angel hath asserted it, *Mat.*1. 21. *Thou shalt call his name Jesus, for he shall save his people from their sins.*

S. *The place you cite I have considered, and finde a very puzling difficulty in it, by giving my self liberty to read on, to the two next verses, the words of which are these:* All this was done that it might be fulfilled which was spoken by the Prophet, saying, Behold a Virgin shall conceive and beare a Sonne, and they shall call his name *Emmanuel. How could his name be called* Jesus *and* Emmanuel *too? or how could the calling his name* Jesus, *be the fulfilling of that prophecy that foretold that they should* call his name *Emmanuel?*

C. You are to know that in the *Hebrew* tongue, *word* and *thing*, and so also *calling* and *being*, *name* and *person* are all one; *No word shall be impossible with God*, is, *nothing shall be impossible:* and *my house shall be called the house of Prayer*, is, my house shall *be* the house of prayer *to all people*, that is, to the Gentiles as well as Jews; and so many *names*, that is, so many *men:* and according to that idiom, (retained both in the Prophets of the Old, and Evangelists of the New Testament) this phrase [*they shall call his name* Emmanuel] is in signification no more then this, *He shall be, God with us*, or God incarnate in our flesh; which incarnation of his, being on purpose to save his people from their sinnes, that prophecy which foretold it, was perfectly fulfilled in his birth and circumcision, at which time he was called *Jesus*. Which name was but a signification of his designe in his comming into the world, according to another place; *This day there is born in the City of* David *a Saviour, which is Christ the Lord.*

S. *By the answering of my impertinent scruple, I have gained thus much, that the whole end of* Christs *birth, of all he did and suffered for us, was that he might save us. I pray you then what is meant by* saving?

C. To save is to redeeme from sinne, as you will acknowledge, if you observe but these two plain places; first, that which even now I cited, *Mat.*1.21. [*he shall save his people from their sinnes,*] (which is the onely reason there rendred why he is called a Saviour) then *Tit.* 2. 14. Christ *gave himselfe* to be crucified for us, that he *might redeem us from all iniquity.*]

S. *Wherein doth this saving or redeeming from sinne consist?*

C. In

C. In 3. things: Firſt, in obtaining pardon for ſin, or reconciling us to God; and conſequently to that, in delivering us from the eternall torments which from God as Judge, and from Satan as accuſer firſt, and then as executioner, are in ſtrict juſtice, or by the firſt Covenant due to ſinne. Secondly, in a calling to repentance, by weakning the reigning power of ſin, and the tempting power of Satan, by mortifying the old man, (that is, the ſinfull deſires of the naturall, and ſinfull habits of the carnall man) by implanting a new principle of holineſſe in the heart. And thirdly, in perfecting and accompliſhing all theſe ſo happy beginnings, at the end of this life in heaven.

S. *How can it be ſaid that Chriſt came thus to* ſave, *to doe all this, when ſo many, ſo long after his coming, are ſo farre from being thus ſaved in all or any of the three ſenſes?*

C. That he came to *ſave* is certainly true, whatſoever objections you can have againſt it: and that by *ſaving* theſe 3. things are meant, if you pleaſe I ſhall manifeſt from other Scriptures. The *firſt* ſenſe is contained in the word, σωτηρία, (as it is uſed, *Luke* 1. 71.) *ſalvation*, or *that we ſhould be ſaved from our enemies*, which muſt needs be our ſpirituall enemies, ſinne and Satan; and if you doubt whether ſinne be there meant, or the *pardon of ſinne*, by that *ſaving*, the next verſe will clear the difficulty, where it followes, to *performe the mercy, or mercifully* to deal with *our fathers*, and *to remember his holy Covenant*, of which Covenant you know this is one ſpeciall part, *Heb.* 8. 12. *I will be mercifull to their ſinnes*, (which explaines the *mercifull dealing* there) and *their iniquities will I remember no more.* And then for the *ſecond* ſenſe, that *ſaving* ſignifies *calling to repentance*, may appear not only by comparing thoſe two places, [*I came to call ſinners to repentance*,] and [*Chriſt Jeſus came into the world to ſave ſinners*,] but alſo by a notable place, *Acts* 2. very uſefull for the explaining of that word, v. 38. 'tis reported that Saint *Peter* ſaid unto them, *repent*, &c. and v. 40. *in more other words he teſtified unto them, or preached* unto them, ſaying, *be ye ſaved, or eſcape ye from this perverſe generation*: whence it is clear, that *being ſaved*, &c. is but *more other words* to ſignifie *repentance*, and therefore ſurely that word, v. 47. which we render *ſuch as ſhould be ſaved*, but is literally [*the ſaved*] ſignifies peculiarly thoſe who *received that exhortation*, v. 41. that is, theſe that repented of their ſinnes; but this by the way. As for the laſt acception of the phraſe, 'tis ſo ordinary for *ſalvation*, to ſignifie the *holy pure life in heaven*, that I ſhall not need give you any proof of it. Having therefore cleared the truth, this were ſufficient, although I wanted skill to anſwer your objection, but yet that may eaſily be done too, by ſaying that *Chriſt* hath really performed his part toward every one of theſe, and that whoſoever hath not the effect, and fruit of it, it is through his own wilfull neglect, and even deſpiſing of ſo great ſalvation. *Light came into the world, and men loved darkneſſe more then light*, and having made a *Covenant with death* and damnation, are moſt *worthy to have their portions therein.*

προῶσαι ἔλεος μετ, &c. ἵλεως ἐσομαι.

ἑτέροις πλείσι. σώζεσθε.

σωζόμενοι.

S. *What then is the ſhort or ſumme of* Chriſts *being* Jeſus?

C. 'Tis this, that he came into the world to fetch back ſinners to heaven, that whoſoever of mankinde ſhall truly repent and fly to him, ſhall through him

him obtaine *pardon of sinne, and salvation*, a mercy vouchsafed to men, but denied to Angels, who being once fallen are left in that wretched estate, and no course taken, and consequently no possibility left for their recovery: which most comfortable truth is clearly set downe by the Apostle, *Heb.*2.15. though in our *English* reading of it, it be somewhat obscured: The words rightly rendred run thus, *He doth not take hold of Angels, but of the seed of Abraham he taketh hold of.* Where the word which I render *taking hold of*, signifies to *catch* any one who is either running away, or falling on the ground, or into a pit, to fetch backe or recover againe. This *Christ* did for men by being borne, and suffering in our flesh, but for Angels he did it not.

οὐ γὰρ δήπου ἀγγέλων ἐπιλαμβάνεται, ἀλλὰ σπέρματος Ἀβραὰμ ἐπιλαμβάνεται.

S. *What speciall influence will this whole doctrine have upon our lives?*

C. I will shew you: 1. It is proper to *stirre up* our most affectionate *love* and *gratitude to this Saviour*, who hath descended so low even to the death of the crosse to satisfie for our sinnes, to obtaine pardon for us, this *love of Christ constraineth us*, saith the Apostle. 2. 'Tis proper to beget in us a just *hatred of sinne*, which brought God out of heaven to make expiation for it. 3. It is a most proper enforcement of *repentance and amendment* of life, to remember, 1. That without that we are likely to be little benefited by this *Saviour, except we repent* salvation it selfe shall not keep us from *perishing*. 2. That that was an end of *Christs* death, *to redeeme us from all iniquity, and purifie to himselfe a peculiar people, zealous of good workes*, as well as to satisfie for us. 4. It is proper to teach us *feare of offending*, and keep us from security, when 1. we finde what an *exemplary punishment* God saw fit, if not necessary, to inflict on sinne in the person of his Son: and 2. remember how much more guilty we now shall prove, if we will still *damne* our selves in despight of all these meanes of *saving* us.

Of the name CHRIST and his three Offices.

S. *I beseech God to open my heart to these considerations, and then I shall further importune you to proceed and tell me the signification of the word* Christ, *wherein you told me the* Offices *of* Christ *were intimated: but I beseech you first what doe you meane by Offices?*

C. I meane by that word, places of *charge* and *dignity*, to which God thought fit to designe *Christ*, that he might the better accomplish the end for which he sent him; the *trust* or *charge* supposing somewhat to be done by him, and the *dignity* implying somewhat to be returned by us, as you will see in the particulars.

S. *What then is meant by the word* Christ?

C. Anointed, and that intimates the three Offices to which men were wont to be inaugurated by the ceremony of anointing.

S. *What are those three Offices?*

C. Of *King*, and of *Priest*, and of *Prophet*.

S. *What belonged to* Christ *to doe as King?*

Of Christs Kingly office.

C. To set up his throne in our hearts, or to reigne in the soules of men, and to give evidence of his power through the whole world.

S. *What was required of him to that purpose?*

C. 1. To weaken and shorten the power of Satan, which *Christ* really did at his suffering, *Heb.*2.14. by *death* destroying the *Devill*; and againe, *I saw Lucifer fallen downe from heaven*, that is, from the more unlimited power which he had before: and 2. to give strength and grace to overcome all rebellious lusts, and ha-

bits of ſinne, to bring them downe in obedience to his *Kingdome*, and this he hath done alſo by ſending his Spirit; (in reference to which are thoſe words cited out of the Pſalmiſt, *he hath led captivity captive, and given gifts unto men*) and in a word *to reigne till he had brought all his enemies under his feet*, 1 *Cor.* 15. 25.

S. *what and how many be thoſe enemies?*

C. He hath many enemies, ſome temporall, but moſt ſpirituall.

S. *what meane you by his temporall enemies?*

C. I meane the *Jewiſh* Nation, that rejected and crucified him, which within the compaſſe of one generation were, according to his prediction, deſtroyed by the *Romanes*, and preyed upon by thoſe *Eagles*, *Matth.* 24. 28. by which are noted the *Romane* Armies (whoſe Enſigne was the Eagle) which found them out (as ſuch Vultures doe the carcaſſe, *Job* 39. 30.) whereſoever they diſperſed themſelves. For that that propheſie of *Chriſts*, *Matth.* 24. belongs to this matter, the deſtruction of thoſe preſent crucifiers, and the *Jewiſh* ſtate, and not the deſtruction of all enemies at his great appearing yet to come, is apparent by the 34 verſe, *This generation ſhall not paſſe till all theſe things be fulfilled:* where the word *generation* ſignifies ſuch a ſpace, that they that were then alive, might and ſhould live to ſee it, in that ſenſe as the word is uſed *Matth.* 1. where the time or ſpace of 14 mens lives in a line ſucceeding one another, is called *14 generations*; not that *generation* ſignifies the whole ſpace of a mans life, (for that is oft 60, 80, or an 100 yeares) but rather the third part of that; for of any mans age, part he lives in his fathers life time, and part after his ſonnes birth, and thereupon 'tis wont to be ſaid, that three generations make one *ſæcle* or hundred yeares, as you ſhall find ordinarily it doth. So that the plaine meaning of that ſpeech of *Chriſts*, [*this generation ſhall not paſſe, &c.*] is this, that all this ſhould come to paſſe in their age, or within the life of ſome that were then men, as *Matth.* 16. 28. *There be ſome ſtanding here which ſhall not taſte of death till they ſee the Sonne of man coming in his Kingdome.* Which, though ſome by the next Chapter following are perſwaded to interpret of the *transfiguration*, (as if that were *Chriſts coming in his Kingdome*) may yet more properly be interpreted of this matter, ſo immediately conſequent to his being killed *by the Jewes*, and *riſing againe*, verſe 21. (which was the ground of this ſpeech of his) *Chriſts* illuſtrious *coming* to deſtroy thoſe *Jewes*: to which alſo that other place belongs, (which will cleare both theſe) *John* 21. 22. *If I will that John tarry till I come, what is that to thee?* which (ſaith Saint *John*) was not to be interpreted *that he ſhould never dye*, verſe 23. but onely that he ſhould *tarry* till this *coming of Chriſt*; which of all the Diſciples, peculiarly (and I thinke onely) *John* lived to ſee, and after that wrote his Revelation in the 14 yeare of *Domitian*, about the 65th of *Chriſt*. This deſtroying or ſubduing his enemies and crucifiers (being ſo terrible, that when it is foretold, *Matth.* 24. it is generally miſtaken for the day of finall judgment) is many times in the New Teſtament, ſtiled the *Kingdome of God*, and the *coming of Chriſt*, the *end of all things*, and the *end of the world*, becauſe *Chriſts* powerfull preſence was ſo very diſcernible in deſtroying of that Nation, and that effect of his Kingdome, in *bringing* his *enemies under his feet*.

S. *what other enemies did you meane?*

C. Firſt,

Homer cals the Eagle πτερνὸν θηρητῆρ. Il. ω.

Γενεὰ. γενεὰ Homero, Tullio *ætas*, *triginta annorum ſpatium. vid. Rhodig. l.* 19. c. 22. & *Homer of Neſt.* Il. α. Τοῦ δ' ἤδη δύο γενεαὶ. & *Herodot. l.* 2. *p.* 144. Καὶ τοι τριηκόσιαι μὲν ἀνδρῶν γενεαὶ δυνάσται μύεια ἔτεα &. *Clem. Alex. Strom. l. p.* 335. εἰς τὰ ἑκατὸν ἔτη τρεῖς ἐγχρονίζουσι γενεαί.

C. First, *Sinne*, the great enemy of soules, which he labours to destroy in this life by the power of his grace, and will totally destroy at the day of judgment. Secondly, Satan, which I told you of, who therefore, when *Christ* comes to dispossesse him of his hold in the poor man, demands, *Art thou come to destroy us? Marke* 1. 24. and at another time, *Art thou come to torment us before our time?* acknowledging that *Christ* was to destroy them, (they understood so much in the sacred predictions) but withall hoping it was not yet the time for that execution, and in the mean while counted it a kind of destruction and torment to them to be cast out, or retrenched of any of their power which they had over the bodies or souls of men.

S. Are there no other enemies that this King *must destroy?*

C. Yes, two more: First, all wicked and ungodly men, that after all his methods of recalling them to amendment, doe still persevere in impenitent rebellions, to whom eternall perdition belongs by the sentence of this King. *Those that will not let him reigne over them, must be brought forth and slaine before their King.* Secondly, Death it self, according to that of the Apostle, 1 *Cor.* 15. *The last enemy that shall be destroyed is death*: he shall despoile the grave, and make it restore all its captives, and then *death shall be no more*, shall be *swallowed up in victory.*

S. What is required of us in answer and return to this Office of his?

C. Principally and by indispensable necessity that we render our selves obedient, faithfull, constant Subjects to this *King*, hold not out any disloyall fort, any rebell lust or sinne against him, but as to a *King*, vow and performe entire allegeance unto him. But then consequently that we entrust him with our protection, addresse all our petitions to him, have no warre or peace but with those who are his and our common enemies or friends, fight his battels against sinne and Satan, pay him our tribute of honour, reverence, obedience, yea, and of our goods also, when they may be usefull to any poore member of his.

S. I shall detain you no longer with lesse necessary Quæries about this Office of his, as, when Christ *was inaugurated to it? because I have had the chance to observe by comparing two known places of Scripture together* (Psal. 110. 1. *and* 1 Cor. 15. 25.) *that* [*Christs* reigning] *and* [*his* sitting at Gods Right hand] *are all one, from whence I collect that the time of his solemne inauguration to his Regall Office, was at his Ascension.*

C. You have guessed aright, and therefore I shall not farther explain that unto you, nor put you in minde of any other niceties, but in stead of such, rather remember you of the practicall conclusion, that this Office of *Christs* may suggest unto you, that *you are no farther a Christian, then you are an obedient subject of Christs*, that his Gospel consists of commands as well as promises, the one the object of the *Christian* faith, as well as the other.

S. O Lord increase this faith in me.

Please you now to proceed to the second Office *of* Christ, *that of his* Priesthood.

Of Christs Priestly Office.

C. I shall, and first tell you, that the nature of this Office of *Christ* is a little obscure, and therefore I shall tell you nothing of it, but what the Scripture gives me clear ground to affert.

S. *what doth the Scripture tell us of* Priesthood?

C. It mentions two orders of *Priesthood*, one after the order of *Aaron*, the other after the order of *Melchizedek*.

S. *what was the office of the* Aaronicall *Priest?*

C. To offer sacrifice, and to blesse the people, but especially to sacrifice.

S. *what of the* Melchizedekian *Priest?*

C. It is not improbable that *Melchizedek* offered sacrifice also, but because the sacred story mentions nothing of him, as belonging to his Priesthood, but onely his blessing of *Abraham*, therefore it is resolved that the *Melchizedekian* Priesthood consisted onely in blessing. This you will best discern by looking into the story of *Melchezidek* meeting *Abraham*, *Gen.* 14.18,19.

S. *what is there said of him?*

C. It is said that *Melchizedek King of* Salem *brought forth bread and wine*, i.e. *treated and entertained* Abraham *as a King, and he was the Priest of the most high God, and he blessed him and said, Blessed be* Abraham *of the most high God, which hath delivered thine enemies into thine hand.*

S. *which of these kinde of Priests was* Christ to be?

C. *Christ* being considered in the whole purpose of God concerning him, was to undertake both these offices of Priesthood, to be an *Aaronicall* Priest first, and then for ever after a *Melchizedekian* Priest: he was appointed first to offer up sacrifice for the sinnes of the world, which he performed once for all upon the crosse, and therein exercised the office of an *Aaronicall* Priest, and withall compleated and perfected that whole worke of satisfaction for sinne, to which all the old legall sacrifices referred; and that being done, he was to enter upon his other office of *Melchizedekian* Priesthood, and exercise that continually from that time to the end of the world, and is therefore called a Priest for ever after the order of *Melchizedek*. And this second kind of Priesthood is that which the Scripture of the New Testament, especially the Epistle to the *Hebrews*, doth mainly referre to, when it speaks of Christ, and is to be conceived to speak of that, whensoever it indefinitely mentions *Christs* Priesthood.

S. *But what then? is not* Christ a Priest *after the order of* Aaron?

C. I told you that he *was*, but now I tell you that he *is* not: he was once, in his death, but never was to repeat any act of that afterwards, and so now all the Priesthood that belongs to him is the *Melchizedekian*. I will set this down more plainly. It is most truly said and resolved; that *Christs* death was a voluntary offering and sacrifice of himselfe once for us, and that will serve to denominate him an *Aaronicall* Priest in his death, or rather to conclude that his death was the completion of all the rites and ceremonies (such as the sacrifices) of the *Aaronicall* Priesthood. But this being but one act never to be repeated again, is not the thing that *Christs* eternall Priesthood (denoted especially by his unction or Chrisme) refers to; but that other *Melchizedek*-Priesthood that he was to exercise *for ever*. Besides it may be said that this sacrifice at his death, may, under that notion of an *Aaronicall* sacrifice, passe for the rite and ceremony before his consecration, or at the consecrating him to be our eternall high Priest. For such sacrifices we finde mentioned, *Lev.* 8.22. the ram, the ram of consecration; and of this nature I conceive the death of

εἰς τὸ διηνεκὲς.

Christ

Christ to be a previous or preparatory rite to *Christs* consecration to his great eternall Priesthood after the order of *Melchizedek*, whereupon 'tis said that *it became God to consecrate the Captain of our salvation by sufferings*, *Heb.* 2. 10. for so the word signifies, which we render *to make perfect*. To which purpose you may observe two things: 1. That *Christs* Priesthood is said to be an eternall Priesthood [thou *art a Priest for ever*] and a Priesthood not *transitive*, but for ever fastned in the person of *Christ*, *Heb.* 7. 24. *after the power of an indissoluble life*, v. 16. which cannot appertain to that one single finite unrepeated sacrifice of himselfe upon the Crosse. 2. That *Christ* was not inaugurated to this his Priesthood till after his Resurrection, as may appear by *Heb.* 5. 5. *Christ glorified not himselfe to be made an high Priest, but he that said unto him, Thou art my sonne, this day have I begotten thee.* Which words denoting the time of Gods inaugurating him to his Priesthood may by the sound seem to belong to his birth, but being compared with *Acts* 13. 33. and *Psal.* 110. 14. it plainly appears that they belong to the resurrection of *Christ*, and *Acts* 3. 26. 'tis clearly said, *God having raised up his Son Jesus, sent him to blesse you*; which is a denotation of this Priesthood, as I told you; and anon, if you remember me, I will more largely shew you.

τελεῖν.

ἀπαραβατ.ς.

ἀκατάλυτ.

S. *will not this derogate something from the suffering of* Christ, *or satisfaction wrought by it?*

C. No nothing at all, but rather demonstrate that this death of his was necessary in a double respect: 1. As an act of an *Aaronicall* Priest, and a completion of all those legall rites, which vanished at the presence of this great sacrifice. 2. That in respect of the satisfaction wrought by it, it was necessary to make him our eternall Priest, or to make us capable of the benefits of that Priesthood of his.

S. *Well then, I shall acknowledge those plain words of Scripture, that* Christ *is now to us, and ever shall be* a Priest *of Melchizedeks Order, and not strive to phansie him still an* Aaronicall *Priest (that sacrifice being offered up once for all) because I have no ground now for such phansie. But then I beseech you wherein lies the parallel betwixt* Melchizedeks *Priesthood, and* Christs? *Is it in* offering of bread and wine *which we read of* Melchizedek, *or in any thing answerable to that?*

C. No, that is the Papists phansie caused by a great mistake of theirs, they conceive that *Melchizedek offered up Bread and Wine to God:* and that in that respect he is called a Priest, or that he was *sacrificing*, or did sacrifice; but in this there are two mistakes, for first, *Melchizedek* brought forth this bread and Wine, and presented it to *Abraham*, did not offer it to God; and therefore *Philo* a *Jew*, well seen in that story, sets it as an act of *hospitality* in *Melchizedek*, contrary to the crabbed *niggardlinesse* of *Amalek*, *he would not allow water, but* Melchizedek *brought forth bread and wine.* Secondly, this he did as a King, and so *Christ* as a King may perhaps be said to entertain and feed us in the Sacrament with bread and wine, and the spirituall food annexed to, or represented by it, the giving of grace and pardon being a donative of his Kingly Office: but the Priestly acts of *Melchizedek* are those that follow, wherein onely *Christs* Eternall or *Melchizedek*-Priesthood consists.

S. *what are they?*

C. 1. *Blessing us.* 2. *Blessing God* for us.

S. *what is the meaning of* Christs blessing us?

C. You will see that by reviewing the place even now cited, *Acts 3.26. God having raised up his Sonne Jesus sent him to blesse us*; which now you perceive is a denotation of his Priestly office, the *Melchizedek*-Priesthood being to blesse.

S. *I doe so, but how doth that shew me what that blessing is?*

C. Yes, there are words that immediately follow which clearly describe wherein this blessing consists, in *turning away every one of you from his iniquities.*

S. *Be pleased then to make use of that key for me, and shew me clearly wherein that part of Christs Priesthood,* his blessing *of us consists.*

C. In using all powerfull meanes to convert or turne, *i.e.* to bring all mankind to repentance.

S. *what be those meanes?*

C. First, the communicating that *Spirit* to us *whereby he raised up Jesus from the dead, Rom.8.11.* Secondly, sending the holy Ghost, (*to convince the world of sinne, and righteousnesse, and of judgement,*) that is, appointing a succession of Ministers to the end of the world, to worke in mens hearts a cordiall subjection to that doctrine, which at Christs preaching on earth was not beleeved. Thirdly, the giving of grace, inspiring of that strength into all humble Christian hearts, that may enable them to get victory over sinne. Fourthly, his interceding with God for us, (which you know is the peculiar office of the Priest) as he promised he would for Saint *Peter, that his faith faile not*, that is, that God will give us the grace of perseverance, (which intercession of his being now with power and authority, (*all power is given to me*, saith Christ) is all one in effect with the actuall donation of that grace) and as a crowne of this followes another kinde of blessing, actuall bestowing of heaven upon such blessed persevering children of his Father.

S. *what is required of us in answer to this part of his office?*

C. First, to seek & pray for grace to descend towards us through this conduit of conveyance. Secondly, to receive it when it thus flowes, with humble gratefull hearts. Thirdly, to count grace the greatest blessing in the world. Fourthly, to make use of it to the end designed by Christ; not to pride or wantonnes, or contempt of our meaner brethren, but to the converting and reforming of our lives. And fifthly, to look for no finall benefit, pardon of sinnes, or eternall salvation from that Priest, either as suffering or satisfying for us, but upon the good use of his grace, which will engage us to walke painfully here, and to approach humbly to receive our reward, the crowne not of our workes, but Gods graces hereafter.

S. *what is the second part of* Christs Melchizedek-Priesthood?

C. Blessing or praising God for ever in heaven for his goodnesse, his mercy, his grace towards us poore sinfull enemies of his, in giving us the *victory* over our so bitter adversaries, sinne, and Satan, and death, and hell, by the *bloud of the Lamb, and the power of his grace.*

S. *what is our part in this businesse?*

C. To follow this precentor of ours in blessing and magnifying that God of all

all grace, and never yeelding to those enemies which he hath died to purchase, and given us power to resist and overcome.

S. *I doe already discern the influence of this Office, thus explained, upon our lives, yet if you please, give me your direction, and opinion what is the maine practicall doctrine emergent from this Office of* Christ, *especially as it consists in blessing.*

C. This is it, that from hence we learn, how farre forth we may expect justification and salvation from the sufferings of *Christ*, no farther it appears, then we are wrought on by his renuing and sanctifying and assisting grace, this being the very end of his giving himselfe for us, not that absolutely or presently we might be acquitted and saved, but that he *might redeeme us from all iniquity*, from the reigning power, alwell as guilt, and that impartially, of *all iniquity*, and *purifie unto himselfe a peculiar people zealous of good workes*, *Tit.* 2. 14. without which acquisition of purity, and zeal of good works in us as in a peculiar people, *Christ* failes of his aime and designe in dying for us, he is deprived of that reward of his sufferings, which is mentioned, *Is.* 53. 10. *The seeing of his seed*, the having the *pleasure of the Lord* (which is said to be *our sanctification*, 1 *Thes.* 3. 3.) *prosper in his hand*, *the seeing of the travell of his soule*, *v.* 1. *dividing his portion with the great, and the spoile with the strong*, *v.* 12. that is, rescuing men out of the power of sinne to amendment of life, and to holinesse, which is the crown and reward of his *pouring out his soule to death*, *and making intercession for the transgressours*. And if he faile of his hope, much more shall we of ours; after all that *Christ* hath done and suffered, the impenitent unreformed fiduciary shall *perish*. And what can you imagine more obligatory to good life, then this?

S. *I acknowledge the truth of what you say to be very convincing, and shall thinke my selfe bound in charity to my poore tottering soule no longer to flatter and foole my selfe with such vaine hope, that* Christs *active and passive obedience shall bee imputed to me, unlesse I am by his blessing thus qualified to receive this benefit from his death. Yet now I thinke of it, if* Christs *active obedience may be imputed to me, then what need have I of obeying my selfe? If the righteousnesse that was in him by never sinning, be reckoned to me, what need I any other initiall imperfect inherent righteousnesse or holinesse of my own? this is to me a scruple yet not answered by you.*

C. I confesse it is, for I have had no occasion to mention that *active obedience* of *Christ*, it being no part of his Priestly Office. And now if you will have my opinion of it, I conceive that *Christs active obedience* is not imputed unto any other person; so as he shall be thought perfectly to have obeyed. For *first*, if his *active* righteousnesse were thus imputed to me, then by that I should be reckoned of and accepted by God, as if I had fulfilled the whole law, and never sinned, and then I should have no need that *Christ* should suffer for my sinnes, and so this would exclude all possibility of having *Christs* passive obedience imputed to me. For what imaginable reason could be given, why I should suffer for sinne, or any other surety for me, if by some former act I am accounted to have performed perfect unsinning obedience, at least have the benefit of that obedience performed by that surety

of

of mine, and accepted for me? *Secondly*, the truth is clear that *Chriſts active obedience* was required in his perſon, as a neceſſary qualification to make it poſſible for him to ſuffer or ſatisfie for us, for had he not performed *active* obedience, that is, had *any guile* been *found in his mouth*, or heart, had he ever ſinned, he muſt have ſuffered for himſelfe, and could no more have made ſatisfaction for us, then one of us ſinners can now doe for another. From both which reaſons 'tis cleare that *Chriſts active obedience* will not ſupply the place of ours, or make ours leſſe neceſſary, and conſequently that our renued obedience and ſanctification is ſtill moſt indiſpenſably required (though mixed with much of weakneſſe, ignorance, frailties, recidivations) to make us capable of pardon of ſinne or ſalvation, which ſure is the intimation of thoſe places which impute our Juſtification rather to the Reſurrection of *Chriſt* (and the conſequents of that, the ſubſequent acts of his Prieſthood heretofore mentioned) then to his death. Such are *Rom.* 8.34. *It is God that juſtifieth, who is he that condemneth? it is Chriſt that died, yea rather that is riſen again, who is even at the right hand of God, who alſo maketh interceſſion for us:* which laſt words referre peculiarly to that act of this his Prieſthood in bleſſing or interceding for us. And *Rom.* 4.25. *who was delivered* (to death) *for our offences, and was raiſed again for our juſtification.* The Death of *Chriſt* not juſtifying any who hath not his part in his Reſurrection.

S. *I perceive this theme of* Chriſts *Prieſthood to be a rich mine of Chriſtian knowledge, every ſcruple of mine opening ſo large a field of matter before you. I ſhall ſatisfie my ſelfe with this competency which you have afforded me; I beſeech God I may be able to digeſt it into kindly juice, that I may grow thereby.*

Of the Prophetick Office of Chriſt.

Pleaſe you now to proceed to the third and laſt Office of Chriſt, *that of a Prophet.*

C. I ſhall, and promiſe you not to exerciſe your patience ſo largely in that, as in the former.

S. *Wherein doth his Propheticke Office conſiſt? In foretelling what things ſhould happen to his Church?*

C. No, that is not the notion we have now of a Prophet (although that hee hath alſo done in ſome meaſure, as far as is uſefull for us).

S. *what other notion have you of a Prophet?*

C. The ſame that the Apoſtle hath of prophecying, 1 *Cor.* 11.4. & 14, 6.

S. *What is that?*

C. Interpreting or making known the will of God to us.

S. *Wherein did Chriſt doe that?*

C. In his Sermons, but eſpecially that *on the Mount*, telling us on what tearms bleſſedneſſe is now to be had under the Goſpel, and revealing ſome commands of God which before were (either not at all, or) ſo obſcurely revealed in the Old Teſtament, that men thought not themſelves obliged to ſuch obedience. Beſides this, the Prophetick Office was exerciſed in ordaining ceremonies and diſcipline for his Church, the uſe of the Sacraments, and the power of the keyes, that is, the cenſures of the Church.

S. *What elſe belongs to his Prophetick Office?*

C. What-

C. Whatsoever else he revealed concerning the Essence and Attributes of God, concerning the mystery of the calling of the Gentiles, and whatsoever other divine truth he revealed to his auditours, either in parables, or plain enuntiations.

S. *what are we to return to this office of his?*

C. Our willing full assent; never doubting of the truth of any affirmation of his; a ready obedience to his institutions, and commands, neither despising nor neglecting the use of what he hath thought fit to prescribe us, and subduing carnall proud reason to the obedience of faith.

S. *You have gone before me through the names and offices of Christ severally; Is there any influence on practice that all of them joyntly may be thought to have, over and above what from the severals you have shewed me?*

C. I shall commend onely one consideration to you for this purpose, that *Christ* being an union of these three Offices, *is a Jesus or Saviour finally to none but those who receive him under all his three Offices, uniformly into their hearts.*

S. *The Lord grant that I may doe so, that I may be not* a little way, *or a partiall, unsincere, but a true* Christian. ἐν ὀλίγῳ χειρωνάξ.

what hinders but that you now proceed, according to your method proposed, to the particulars of the third ranke, the Theologicall graces and Christian vertues? Sect. III.

C. I shall, if your patience and appetite continue to you.

S. *To begin then with the first, what is Faith?* *Of Faith.*

C. There is not any one word in nature which hath more significations then this hath in the Word of God, especially in the New Testament. It sometimes signifies the acknowledgement of the true God, in opposition to Heathenisme; sometimes the Christian Religion, in opposition to *Judaisme*; sometimes the beleeving the power of *Christ* to heale diseases; sometimes the beleeving that he is the promised *Messias*; sometimes fidelity or faithfulnesse; sometimes a resolution of conscience concerning the lawfulnesse of any thing; sometimes a reliance, affiance, or dependance on Christ, either for temporall or spirituall matters; sometimes beleeving the truth of all divine revelations; sometimes obedience to Gods commands, in the Evangelicall not legall sense; sometime the doctrine of the Gospel, in opposition to the law of *Moses*; sometimes 'tis an aggregate of all other graces; sometimes the condition of the second Covenant in opposition to the first; and other senses of it also there are, distinguishable by the contexture, and the matter treated of where the word is used.

S. *I shall not be so importunate, as to expect you should travell with mee through every of these severals, but shall confine your trouble to that which seems most necessary for me to know more particularly. As first, which of all these is the notion of that* Faith, *which is the Theologicall grace, distinct from Hope and Charity,* 1 *Cor.* 13. 13?

C. It is there the assenting to, or beleeving the whole word of God, particularly the Gospel, & in that the comands & threats, & promises of that word: especially the promises. This you wil acknowledge if you look on v. 12. of that Ch. & there observe & cōsider, that *Vision* in the next life is the perfecting of that *Faith* in this life, or that *Faith* here is turned into *Vision* there, (as *hope into enjoying*) for this ar-

gues *Faith* here to be this aſſent to thoſe things which here come to us by hearing, and are ſo beleeved by adherence, or darke enigmaticall knowledge, but hereafter are ſeen or known demonſtratively, or face to face. Hence it is that *Faith* is defined by the Apoſtle, *Heb.* 11. 1. the *ground* or foundation *of things hoped for*, the *conviction* (or being convinced, or aſſured) *of things which we doe not ſee.* The foundation on which all hope is built, (for I muſt firſt beleeve the promiſe before I can hope the performance of it on right grounds) and the being convinced of the truth of thoſe things for which there is no other demonſtration, but onely the word and promiſe of God, and yet upon that an inclination to beleeve them as aſſuredly, as if I had the greateſt evidence in the world.

ὑπόστασις.
ἔλεγχος.

S. *I cannot but deſire one trouble more from you in this matter, what Faith was the Faith of* Abraham, *which is ſo much ſpoken of in the New Teſtament,* Rom. 4. Gal. 3. Heb. 11. Jam. 2. *and ſeems to be meant as the patterne by which our Faith ſhould be cut out, and upon which both he was, and we may expect to be juſtified.*

C. I cannot but commend the ſeaſonableneſſe of the queſtion before I anſwer it, for certainly you have pitch't upon that which is the only ſure foundation and ground-work of all true knowledge and reſolution in this matter, *Abraham* being the *Father of the Faithfull*, in whom that grace was moſt eminent, very highly commended and rewarded in the Scripture, and like whom we muſt be, if ever we expect to approve our ſelves to (or to be juſtified by) God.

S. *But what then was the Faith of* Abraham?

C. Many acts of *Abrahams* Faith there are mentioned in the New Teſtament, which were ſeverall exerciſes of that grace in him, but eſpecially two there are, by which in two trials of his Faith he approved himſelfe to God, ſo far as that God imputed them to him for righteouſneſſe, *i. e.* accepted of thoſe acts of his as graciouſly, as if he had performed perfect unſinning obedience, had lived exactly without any ſlip or fall, all his life, yea and gave him the honour of being called the *friend of God.*

S. *What was the firſt of thoſe acts?*

C. That which Saint *Paul* refers to *Rom.* 4. and *Gal.* 3. his beleeving the promiſe of God made unto him, *Gen.* 15.

S. *What was that promiſe?*

C. It conſiſted of two parts. Firſt, that God would ſhield and defend, or take him into his protection, and withall reward him abundantly for all the ſervice that he ſhould ever perform unto him. This promiſe is ſet down, *v.* 1. in theſe words, *Fear not* Abraham, *I am thy ſhield and exceeding great reward.* The ſumme of which is, that God will protect all thoſe that depend and truſt on him, and reward all his faithfull ſervants in a manner and meaſure inexpreſſibly abundant, and particularly that he would then deale ſo with *Abraham*, a true faithfull ſervant of his, and conſequently that hee ſhould not fear. This promiſe it is not ſaid in the text expreſly that *Abraham* beleeved; but yet it is ſo far implied that there is no doubt of it, for *Abrahams* queſtion, *v.* 2. [*What wilt thou give me, ſeeing I goe childleſſe?*] is in effect

effect a bowing and yeelding consent to the truth of this promise, and firmely depending upon it: and thereupon proceeding to a speciall particular, wherein he desired that favour of God to be made good to him, the giving him a child for his reward, whereas otherwise (having none, and so his servant being his onely heire apparent) all the wealth in the world would not be valuable to him, and thereupon as a reward of that his former faith, on the former promise God proceeds to make him that second more particular promise, which I called the second part of it.

S. *What was that?*

C. The promise that he should have an heire of his owne body, from whom should come a posterity as numerous, or rather innumerable, as the stars of heaven, (and among them at length the *Messias* in whom all the people of the world should be blessed) for that is the meaning of [*so shall thy seed be*, v. 5. and of the same words delivered by way of *Ellipsis*, *Rom.* 4. 18. *who beleeved that he should be the father of many nations, accordingly as had been said to him by God.*] *So* (i. e. *as the stars of heaven*) *shall thy seed be.* This second part of the promise being a particular contained before under the generall of rewarding him exceedingly, but not till now explicitly revealed to *Abraham*, that God would then reward him by giving him a son, and a numerous posterity, and the *Messias* to come from him, was a particular triall whether his former beleef were sincere, *i. e.* whether he would trust and depend on God or no, there being little reason for him to expect a child then, having remained so long without one, and so some difficulty in so beleeving; and then it followes that in this triall hee was found faithfull, *he beleeved*, *v.* 6. (or as Saint *Paul* heightens it, *beside or beyond hope he beleeved*, *Rom.* 4. 18.) *and God counted it to him for righteousnesse*, *i.e.* took this for such an expression of his faithfulnesse and sincerity and true piety that he accepted him as a righteous person, upon this performance, though no doubt he had many infirmities and sinnes which he was or had been guilty of in his life, unreconcilable with perfect righteousnesse.

S. *What was the second of those acts of* Abrahams *faith?*

C. That which Saint *James* mentions *ch.* 2. 21. and Saint *Paul*, *Heb.* 11. 17. offering up his sonne *Isaak* upon the Altar. For God having made triall before of his faith, in one particular, that of beleeving his promise; makes now a new triall of it in another, that of obedience to his commands: for when God gives commands aswell as promises, the one is as perfect a season and means of triall of faith as the other; and to say I have faith, and not thus to evidence it, not to bring forth that fruit of it, when God by expecting it and requiring it puts me to the triall, is either to manifest that I have no faith at all, or else not a thorough faith, but onely for cheaper easier services, not able to hold out to all trials. Or else that this is but a dull liveleſse habit of faith, without any vitall acts flowing from it: which yet are the things that God commandeth, and without yeelding of which in time of triall (or when occasion is offered) the habit will not be accepted.

And this I conceive the cleareſt way of reconciling Saint *James* and Saint *Paul*, Abraham *was justified by faith*, saith Saint *Paul*, *Rom.* 4. and *not by*

works, *i. e.* by beleeving and depending on God for the performance of his promiſe, & reſigning himſelf up wholly to him to obey his precepts; or more clearly by that Faith which howſoever it was tried, whether by promiſes of ſtrange incredible things, or commands of very hard duties, (killing his onely ſon) did conſtantly approve it ſelfe to be a true faith, and ſo was accepted by God, without performance of abſolute unſinning obedience, much more without performance of the *Moſaicall* law, (*Abraham* then being uncircumciſed) which two things, one or both, are generally by Saint *Paul* meant by works. But then ſaith Saint *James*, Abraham *was juſtified by workes*, *i. e.* his Faith did approve its ſelfe by faithfull actions, particularly by offering up his ſonne, an act of the greateſt fidelity, and ſincerity, and obedience in the world; and if in time of triall he had not done ſo, he had never paſs'd for the faithfull *Abraham*, had never been juſtified, *i. e.* approved or accepted by God, which is in effect all one with that which Saint *Paul* hath ſaid; neither one nor the other excluding or ſeparating faithfull actions or acts of Faith, from Faith, or the condition of juſtification, but abſolutely requiring them as the onely things by which the man is juſtified; only Saint *Paul* mentions the works of the law, and excludes them from having any thing to doe toward juſtification, leaving the whole work to Faith; and Saint *James*, dealing not with the *Jews*, but with another kind of adverſaries, hath no occaſion to adde that excluſive part, but rather to prevent or cure another diſeaſe which he ſaw the minds of men through miſtake and abuſe of Saint *Pauls* doctrine poſſeſs'd with, or ſubject to (thinking that a dead habit of Faith would ſerve the turn, and miſtaking every ſlight motion or formall profeſſion (ſuch as *bidding the poor* goe, and be rich, and *giving them nothing*, v. 16.) for that habit of faith) and in oppoſition to that, reſolving that the Faith which in time of triall, when occaſion is offered, doth not bring forth acts, is ſuch a dead carcaſſe of faith that God will never be content with, to the juſtifying or accepting of any, or counting any man (as *Abraham*) *his friend*; for ſuch are none, ſaith *Chriſt*, but *thoſe which do whatſoever he commands them.*

S. *I thanke you for this very plain delineation of* Abrahams *Faith: be onely now pleaſed, to prevent any miſtake of mine, to change the ſcene, and bring home the whole matter to my owne heart, and tell me what is that Faith which is required of me, and which alone will ſuffice to denominate me a childe of Faithfull* Abraham, *and which will be ſure to be accounted to me for righteouſneſſe by God; and this you may pleaſe to doe onely with reflection, and in proportion to what you have already told me of* Abraham.

C. I will obey you. The faith which is now required of you, and which God will thus accept to your juſtification, is a cordiall ſincere giving up your ſelfe unto God, particularly to Chriſt, firmely to rely on all his promiſes, and faithfully to obey all his commands delivered in the Goſpel: which will never be accounted that ſincere cordiall faith, unleſſe you doe (whenſoever any triall is made of you) act and perform accordingly, beleeve what Chriſt hath promiſed in the Goſpel, againſt all ſpirituall or worldly temptations to the contrary, and practice what Chriſt commands againſt all the invitations of pleaſure or profit, or vaine-glory to the contrary; to which purpoſe it

is,

is, that Chriſt ſaith, that they *cannot beleeve, which receive the praiſe of men:* by that one carnall motive, as an example or inſtance of the reſt, illuſtrating this truth, that he that the World, or Fleſh, or Devill, can cary away from the profeſſion of, and obedience to *Chriſt*, is no ſon of the faithfull *Abraham*, no beleeving Diſciple of his. For if it be ſaid that *Abraham* was faithfull before theſe acts of his faith, at leaſt before that ſecond of them, that of obedience, being juſtified upon the beleeving the promiſe before, *Gen.* 15. and ſo that you may have true faith, before you produce thoſe effects of it, at leaſt by beleeving the promiſes of *Chriſt*, you are ſo juſtified, without reſpect unto (or abſtracted from) this obedience to his commands, I ſhall ſoon ſatisfie that ſcruple, by confeſſing the truth of it as farre as concern'd *Abraham*, on this ground, becauſe *Abraham* was by God (who ſaw his heart) diſcerned to bee faithfull before any of theſe trials, nay had formerly given evidence of it by *going out of his country* at Gods command, which was an act of great *obedience*, *Gen.* 12. 1. and *Heb.* 11. 8. And after, being tried at that time onely with a promiſe, he gave full credit to that, and ſtill gave evidence of his fidelity, as faſt as occaſions were offered, which God, that ſaw no maim in him, did accept of even before he had made thoſe other trials. And proportionably it will ſtill hold true of you, that if your heart be ſincerely given up to *Chriſt*, if there be in you a reſolution of uniform obedience unto Chriſt, which the ſearcher of hearts ſees to be ſincere, and ſuch as would hold out in time of temptation, this will be certainly accepted by God to thy juſtification; nay if God try thee onely with the promiſe, as (be it but this) that *Chriſt will give reſt to all that being weary come to him*, or for temporall things, that *he will never faile thee, nor forſake thee*, if thou doe confidently depend on the truth of this without any doubting or ſtaggering, this will be accepted by God to thy juſtification, without any farther acts of faith or obedience to his commands, in caſe, or ſuppoſing, there were no ſuch command as yet given to thee, or no occaſion of obeying it; But now thy caſe being in one reſpect diſtinguiſhed from that of *Abrahams*, the whole Goſpel being already revealed and propoſed to thee as a ſummary of what thou art bound to beleeve and what to doe, (and no need of any ſuch particular revelations of Gods will, either by way of promiſe or particular precept, as was to *Abraham*) the object of thy faith is already ſet thee, all the Affirmations, all the Promiſes, and all the Commands, yea and Threats of the Goſpel; and all theſe are to bee received uniformly with a cordiall faith proportioned to each of them, aſſent to all his affirmations, dependance on all his promiſes, reſolution of obedience to all his commands, (even thoſe hardeſt ſayings of his, moſt unacceptable to fleſh and bloud) and feare and awe of his Threats, without any flattering fallacious hope of poſſibility to eſcape them. Thy faith, if it be true, muſt be made up of all theſe parts, and not of ſome one or more of them; and then whenſoever any triall ſhall be particularly made of thee, in which kind ſoever it happens to be firſt, thou muſt expreſſe and evidence thy fidelity, or elſe this faith will not be accepted by God to thy juſtification, *i. e.* will not bee approved by him, or accounted for thy righteouſneſſe; and the ſame muſt be reſolved, when and how often ſoever occaſions ſhall offer themſelves either

συλλογισμὸν ἐξελθεῖν.

ther of assenting or adhering, or obeying or fearing God, (*i.e.* whensoever any difficulty or other temptation interposes in any one of these) for then it is with thee as it was with *Abraham* when God tempted him, and there is no justification to be had, but upon passing faithfully, (I say not, without all sinne, all blemish, all imperfection, but without all falsenesse, faithlesnesse, hypocrisie) honestly, sincerely through such trials. For though God may approve and justifie thy faith and thee, before or without any triall, any performance, (beholding all in the heart which men doe in the actions) yet when those trials are made, and the performance not met with, 'tis then apparent even to men and thy own soul, that thy resolutions were not before sincere, (*i. e.* thy faith true) and consequently God that saw that before those trials, cannot be thought to have justified that unsincere resolver, that dead heartlesse liveleſſe Faith. But when upon such trials God meets with his desired expected returns, he then justifies the fidelity or faith of that man, and consequently that man himselfe, who hath shewed himselfe so faithfull; and so (by the purport of the New Covenant, through the sufferings and satisfaction of Christ) he imputes not to that man the sinnes of his former, nor frailties and infirmities of his present life.

S. *You have given me a large account of my demand, and I can finde nothing wanting to my present satisfaction but the more distinct descending to the severall parts, and branches of faith, that I may more nearly look into the severals of my duty in this matter, wherein I am so mightily concerned.*

C. I shall give you that without detaining you long, or adding much to what hath been already said, onely by giving you the object of true faith, which is of two sorts, Either *God* himself, Or the *word* of God; *God* who is beleeved in, and the *word* of God as the rule of that Faith, or matter to be beleeved, and that *word* entirely considered, signifying whatsoever I am (or may ever be) convinced to come from him, and in it (as it is now shut up, and compriz'd in the Books of Canonicall Scripture) these speciall parts which doe divide the whole Scripture between them. 1. The *Affirmations* of Scripture, whether by way of Historicall Narration, or by way of Doctrine. 2. The *Promises* of God, both in the Old and New Testament, but especially the promises of the Gospel, both such as belong to this life, and specially those that belong to another. 3. The *Commands* of God, whether the *Naturall Law* of all mankind written in our hearts by the finger of God, made up in the frame of the humane soule, and more clearly revealed both in the Decalogue and other parts of sacred writ; or whether the *Commands of Christ*, raising nature to a higher pitch in the Sermon on the Mount, and superadding some positive institutions, as those of the Sacraments and Censures of the Church, in other parts of the New Testament. 4. The *Threats* of the Gospel, those terrors of the Lord set on purpose to drive and hazen us to amendment of our sinfull lives. All these put together, are the adequate object of our Faith, which is then cordiall and such as God will accept of, when it affords to every one of these that reception which is apportioned to it, assent to the truth of the *Affirmations*, fiduciall reliance on the *promises*, obediential submission to the *Commands*, and humble feare and awe to the *Threats*.

S. *I*

S. *I have heard much of a* Generall, *and a* Particular *Faith, and that the* Generall *is little worth without the* Particular. *Tell me whether that be applicable to the Faith you now speak of?*

C. Being rightly understood it is.

S. *What then is the* Generall *and* Particular Faith *as it referres to the* Affirmations *of Scripture?*

C. The *Generall*, is a beleef of Gods veracity, that whatsoever is affirmed by him is infallibly true; the *Particular*, is the full giving up my assent to every particular, which I am convinced to be affirmed by God, assoon as ever I am so convinced, or have means sufficient offered me so to convince me, and yet more particularly the acknowledging of those truths which have speciall markes set upon them in Scripture to signifie them to be of more weight then others, as *that God is*, *Heb.* 11. 6. That *Christ* is the *Messias* of the world, the acknowledging of which is said *to be life eternall*, *Joh.* 17. 3. The Doctrine of the Trinity, into which all are commanded to be *baptized*, and those other fundamentals of faith which all men were instructed in anciently before they were permitted to be baptized, contrived briefly into the compasse of the Apostles *Creed*, a summary of Christian faith or doctrine necessary to be beleeved. *Vid. Cyrill. Hierosol. Catech.*

S. *What is the* Generall *and* Particular Faith, *as it referres to the* Commands *of the Gospel?*

C. The *Generall* is an assent to the truth and goodnesse of those *Commands* in generall, as they concern all men, that is, beleeving that *Christ* hath given such a law to all his Disciples, to all Christians, and that that law is most fit to be given by him. The *Particular* is the applying these *Commands* to my selfe, as the necessary and proper rule of my life, the resolving faithfull obedience to them.

S. *What is it as it referres to the* Threats?

C. The *Generall* is to beleeve that those *Threats* will bee (and that it is most just they should be) executed upon all against whom they are denounced: The *Threats* under oath absolutely, non-admission into Gods rest to all disobedient provokers, *Heb.* 3. 11. the conditionall *Threats* conditionally, *i. e.* unlesse we repent, and use the means to avert them. The *Particular* is to resolve, that except I get out of that number, I shall certainly find my part in them.

S. *What, as it referres to the* Promises?

C. The *Generall* is the beleeving the truth, infallible truth of the *Promises*, which *Promises* (the object of that *Faith*) being generally conditionall, not absolute *Promises*, great care must be taken that the *Faith* be proportioned to the nature of the Promises; As when the *Promise* of *rest* is made peculiarly to the *weary and heavy laden thus coming* to *Christ*, the *Generall* faith is to beleeve undoubtedly, that this rest shall be given to all that perform this condition, to all humble faithfull penitentiaries; and to beleeve that it belongs either absolutely to all, or to any but those who are so qualified, is to beleeve a lye; No peece of *Faith*, but phansie or vain conceit, which sure will never advantage, but betray any that depends upon it.

S. *What*

S. *What then is the* Particular Faith *terminated in this conditionall* Promise?

C. Not the beleeving that the *Promise* belongs absolutely to me, (for it doth not, any longer then I am so qualified) nor the beleeving that I am so qualified, (for 1. perhaps I am not: and 2. that is no object of *faith*, no part of the *promise*, or of any other peece of Gods word) but it is made up of these three things: 1. The confident perswasion that if I faile not in my part, *Christ* will never faile in his; if I doe repent, no power of heaven, or earth, or hell, no malice of Satan, no secret unrevealed decree shall ever be able to deprive me of my part in the promise. 2. A setting my selfe to perform the condition on which the promise is made; as when rest being promised upon condition of coming, I come upon that invitation, then this coming of mine may be called particular application; as when a picture is so designed and set, as to look on every one that comes in at the doore, and on none else, the way to be particularly lookt on, *i. e.* to apply the eye of the picture particularly to me, is to come in at that doore. And 3. the comparing the conditionall *Promise* to my particular present estate by way of selfe-examination, and thence concluding upon sight of the condition in my selfe, that I am such a one to whom the *Promise* belongs, and shall have my part in it, if I continue and persevere. The *second* of these, if it be reall and sincere, gives me a *certainty* of the *object*, seales the *Promise* to me in heaven, which will remain firm, though I never know of it. The *third*, if it be on right judgement of my selfe, may give me the other certainty, *i. e.* ascertain me that I am in the number of Gods children; but there being so much uncertainty whether I judge aright of my selfe or no, and there being no particular affirmation in Gods word concerning the sincerity of my present, or perseverance of my future condition, that assurance reflexive, of which this is one ingredient, cannot be a divine *Faith*, but at the most an humane, yet such as perhaps I may have no doubting mixed with, nor reason that I should so doubt. For at the conclusion of life, having finisht his course and persevered, Saint *Paul* could say without doubting, *henceforth there is laid up for me a crown of righteousnesse.* Which if another man be not able to say with that *assurance*, 'twill not presently be want of *Faith* in him, as long as this want of *assurance* proceeds not from any distrust of the truth of Gods promises, but onely from an humble conceit of his own repentance, that 'tis not such as God requires of him. And if that place, 2 *Cor.* 13. 5. [*Know ye not that Christ Jesus is in you, except you be reprobates?*] be objected, to prove that all are Reprobates that know not that *Christ* is in them; the answer will be satisfactory, that the words rendred [in you] signifie very frequently in the Scripture, and peculiarly in a place parallel to this, *Exod.* 17. 7. *among you*, or *in your congregation.* And so the sense will be best dissolved into a question and answer, *know you not* (by the miracles and preaching, the *demonstration of the Spirit and of power*) *that Christ Jesus is among you?* (by way of interrogation, for so 'tis in the Greek, and the meaning appears by the context to be) *Know ye not, discern you not, your selves, that the power of the Gospel is come among you, by my Apostleship?* and then by way of answer, [*Except you be reprobates*] you are

Certitudinem objecti.

Certitudinem subjecti.

ἐν ὑμῖν.

are obdurate insensate creatures undoubtedly unlesse you doe.

S. *You have shewed me the difference betwixt* Generall *and* Particular Faith, *and I shall not follow that matter any farther, but I pray help me in one difficulty. we are said in Scripture to be* justified by faith, *and we hear much talke of a* justifying faith; *I pray, tell me what Faith this is, to which* Justification *is attributed.*

C. First, let me tell you that *Faith*, in whatever acception, is no proper efficient cause of *justification*, for such is onely God through the satisfaction of Christ, accepting our persons and our weak performances, and not imputing our sinnes: in which act nothing in us can possibly have any, so much as inferiour instrumentall, efficiency; the most that can be said is, that 'tis a condition without which God, that justifies the penitent beleever, will never justifie the impenitent infidell, and therefore 'tis observable that 'tis no where said in Scripture, that *Faith justifies*, but that we *are justified by Faith*, which particle [by] is a peculiar note of a condition, not a cause.

S. *But then what* Faith *is this which is the condition of our justification?* διὰ cum genitivo.

C. That *Faith* which we shewed you was *Abrahams* Faith: or in fewer words, the receiving the whole Christ in all his offices; as my King, my Priest, my Prophet, whereby I beleeve the *Commands* as well as the *Promises* of the Gospel; or take the *Promises* as they are, *i.e.* as conditionall *Promises*. And this a cordiall practicall beleef, a firm resolution of uniform obedience and Discipleship, *faith made perfect by works*, *Jam.* 2. 22. Intimating, that without the addition of such works, such obedience Evangelicall, it would be imperfect, unsufficient to this end, that is, to our *Justification*. The same is called in a parallel phrase, *faith consummate by love*, *Gal.* 5. 6. (which indeed we render *working by love*, but the *Greek* and *Syriack* signifies *consummate by love*) that is, by acts of Christian Charity, and therefore in two parallel places is thus varied, in one we read in stead of it the *new Creature*, *Gal.* 6. 15. in another, *the keeping the Commandements of God*, 1 *Cor.* 7. 19. ἐνεργουμένη δι' ἀγάπης.

S. *But how then is it so often said that we are not* justified by works, *Gal.* 1. 16. and *Rom.* 3. 28. *that we are* justified by faith without the deeds of the law?

C. I have in effect already told you, and shall in a word again tell you. The word [*works*] and *deeds of the law*, in those places signifies perfect legall obedience, or circumcision, and the like *Judaicall* out-dated Ceremonies; and [*Faith*] the Evangelicall Grace of giving up the whole heart to Christ, without any such perfect obedience, or *Judaicall* observances; and so 'tis truly said, *we are* justified *by* Faith *without them*, *i.e.* without such works, such perfect obedience: yet not excluding, but including that Evangelicall obedience, for without that *Faith is dead*, saith Saint *James* 2. 17. and then sure not able to justifie any. And therefore you may observe in that Apostles discourse, *Jam.* 2. he affirms that *Abraham was justified by works*, v. 21. and makes that a parallel phrase to that of the Old Testament, *Abraham beleeved God, and it was imputed to him for righteousnesse*, v. 23. where, as [*justification*] and [*imputed to him for righteousnesse*] are phrases of the same importance, so are [*workes*] and [*beleeving*] also.

S. *The reason of it, I conceive, is because Faith alwaies brings forth good works, or if it doe not, it is no true Faith.*

C. I am not altogether of your opinion, for I conceive it very possible for me to beleeve, and yet not to live accordingly. The truth is, that is not a *justifying Faith*, or such as even now I defined, and so no true faith in that sense, but yet it may be a *true Faith*, for so much as it is; I may truly, without all doubting, beleeve the promise of mercy and salvation to the true penitent, and none else, which beleef is very fit and proper to set me a reforming and amending, and yet 'tis possible for temptations of carnall objects to perswade me to deferre this duty, nay never to think fit to set my selfe to the performance of it, the present pleasures of sinne may out-weigh in my debauched choice those future spirituall joyes; nay I may see and like them, and yet for the present embrace the contrary, the wil of man being a middle free faculty, not absolutely obliged to doe or choose what the understanding judgeth most honest, *i. e.* what *Reason* and *Faith*, and the *Spirit* of God commandeth to be done. The truth is, if this faith get once to be radicated in the heart, to rule and reigne there, if the *will* chooseth what *Faith* recommendeth, then it bringeth forth all manner of good works; and so then 'tis the consummation of Faith by Charity and Good works that God accepteth in *Christ* to justification, and not the bare aptnesse of faith to bring forth works, if those workes by the fault of a rebellious infidell will not be brought forth.

S. *But is there no peculiar act of* Faith *to which* justification *is particularly imputable?*

C. That to which *justification* is promised, is certainly the giving up of the whole soule intirely unto *Christ*, accepting his promises on his conditions, undertaking Discipleship upon *Christs* tearms; But yet 'tis possible that some one act of *faith* may be more excellent and acceptable in the sight of God then others; as that humble act of the faithfull *servant*, that when he hath done all, acknowledges himselfe *unprofitable*, and so *excludes all glorying*, (which the Apostle makes very necessary to justification, *Rom.* 4.) expects all good from Gods free mercy in *Christ*, without any reflection on any of his own performances; or again that of *full trust*, affiance, reliance, rolling ones selfe on God, depending on his all-sufficiency in the midst of all difficulties, on the fidelity of him that hath promised, when all worldly probabilities are to the contrary; but then this must be accompanied with other acts of faith, when occasion is offered for them, and with use of the means prescribed by *Christ*, or else reliance may prove presumption after all. And however it is, *we must adde to our faith, vertue, &c.* or else our faith may still be *dead*, liveleſſe, *being alone*, that is, unable to stand us in any stead to the desired end.

S. *I could heare you and propose scruples to you for ever on this argument, but I desire to cary away onely so much of this subject of faith as may tend to the increase of all vertue in me, and I am sensible how long I have detained you on this theme, and therefore I shall importune you no farther about it; but yet onely vary, not end your trouble, and advance to the next Theologicall Grace, that of* Hope, *and desire your directions in that particular.*

Of Hope.

C. This Grace is subject to some mistaking, and therefore I shall desire you to marke carefully what I conceive of it.

S. *what is Hope?*

C. It

C. It is a patient comfortable expectation of the performance of Gods promises, belonging to this life, or a better.

S. *What is the ground of Hope?*

C. Some sure word of promise assented unto by faith.

S. *What is the object of Hope?*

C. It is made up of two things, 1. The thing *promised*. 2. The *Cause* or Author of it. 1. The thing *promised*, or the performance of that promise. Such is the Resurrection of the dead, which nature cannot help us to see any thing into, but being believed by faith, becomes the object of Hope. And 'tis observable, that seven times in the Acts of the Apostles, the word *Hope* referres to this one object, the resurrection or future state or life in another world; which indeed is the supream object of the Christian hope, and all other things but in an inferiour degree, and as they referre to that, and in order to that great treasure of our rejoycing. Though the truth is, as there be promises of this life, as well as of another, (as that God will give us all things necessary for us, and the like) so is there a Secular Hope, or an Hope of this life, and an object of that Hope.

S. *What is that Secular Hope?*

C. A reliance on God that he will send me whatsoever is good for me.

S. *What is the object of that Hope?*

C. Good successes, good things.

S. *Am I bound to hope that all things that are good for me shall befall me?*

C. I must answer you with some caution: *First*, Those promises are conditionall, *All things shall tend to good to them that love God.* If we be lovers of God, then that promise belongs to us, not else. And consequently then we are to hope it, not else; *Ye that fear the Lord, hope in the Lord*, saith the Psalmist.

S. *But is every true servant of God bound to hope, that God will give him all secular good things, as wealth, peace, honour, and the like?*

C. There is another condition required in him first before that promise belongs to him, and consequently before he is bound to that hope.

S. *What is that?*

C. To pray for them, for the *having and finding*, is promised to none but to them which *ask* and *seek*; yea, and to use the meanes ordinary and lawfull, which are in order to that end, as labour, and the like, (among which, mercifulnesse and liberality is one, to which the promise of secular wealth is most frequently made, and the contrary threatned with want.)

S. *Well then, must the servant of God having prayed, and used those meanes, hope and be assured that that which he thus prayes for, shall be granted him.*

C. Yes: either formally, or by way of æquivalence; either that, or something that is better; or againe, either now, or when God sees fitter for him: for this must be allowed God, to be able to choose for us better then we can for our selves, both for the thing it self, and the time of conferring it. For many times, that which we ask, would, if it should be granted, be worst for us, and perhaps tend to our destruction; and then God by denying the particular matter of our prayers, doth grant the generall matter of them, which alwayes is

that which is beſt for us. Sometimes againe he defers to grant, that we may reinforce our impreſſion, pray more ardently, and for us to be ſo exerciſed in prayer and hope, is beſt for us alſo.

S. *Are we bound then thus to expect and hope, in every thing that we pray for?*

C. Yes, we are, and the want of that is the ſinne of wavering or doubting, noted by Chriſt and his Apoſtles.

S. *Well, but you told me there was another part of the object of Hope, beſides the thing promiſed, which you called the cauſe or author of it. What is that?*

C. The perſon that is to make good this promiſe to me, which is God himſelf. And therefore we are ſo often exhorted *to hope in the Lord, &c.* For as in the other affections, we are not only angry at the injury, or the provoking thing done to us, but at him that did it, and we do not only fear paine and puniſhment, but him alſo that can inflict it on us; ſo we do not only hope for Heaven, or for any other good thing, but for God as the Fountain of our bliſſe, and through whoſe mercy it is that it befals us. This is called *hope in him*, or (as it ſhould rather be rendred) *hope on him*, 1 *Iohn* 3.3. And this is a ſpeciall act of Chriſtian hope, to be thus unbottom'd of our ſelves, and faſtned upon God with a full reliance, and truſt, and dependance on his mercy.

S. *I thank you for this direction. Give me leave to proceed. What be the ſeaſons and opportunities of this Hope?*

δοκιμὴ. C. 1. Time of tribulation, *Rom.*5.4. *Tribulation worketh patience, and patience experience, and experience Hope, and Hope maketh not aſhamed.* Where the word, which we render *experience*, ſignifies being approved upon a triall, and the ſentence runs thus. Tribulation is a ſeaſon and a means to work patience, and that patience to produce approbation, as of one that is tryed in the fire, and hath paſt the teſt; And this a means to work an Hope or expectation of reward, and that Hope will keep from being aſhamed of thoſe ſufferings, and make us rather rejoyce in them, as in benigne auſpicious ſignes that in another world there is a *reward for the righteous*, becauſe in this life the contrary rather. So *Rom.*12.12. *Rejoycing in Hope*, and *patient in tribulation*, are joyned together. 2. Time of temptation, when ſome preſent delight is ready to invite to ſin, or preſent bitterneſſe to deterre from the wayes of God, then the Hope of future joyes to be exchanged for that bitterneſſe, and to outvie and preponderate that pleaſure, comes in ſeaſonably. 3. The time of mourning for the dead, which the aſſured Hope of a Reſurrection will moderate and alleviate.

S. *You told me the ground of Chriſtian Hope was the promiſes. I pray is a man to hope for nothing but that for which he hath ſome promiſe in Scripture?*

C. He may perhaps lawfully hope for ſome things for which there is no promiſe, ſo there be nothing to the contrary; but then this is not the grace of Hope, but a good naturall aſſurance or confidence, which *Ariſtotle* obſerves young men to be full of, and old men not ſo inclined to. But if it be for any ſpirituall matter, it is, if it be not grounded on ſome promiſe, but preſumption.

νεότης ἐλπίδος πλήρης, γήρως δυσελπίς.

S. *There is no promiſe in Scripture for every particular mans eternall ſalvation, yet ſure every man is bound to hope he ſhall be ſaved.*

C. This

C. This is the misprision I desired to anticipate and forestall in you, and now I must be fain to cure, seeing I could not prevent it. To which purpose you must again remember, that Gods promises being the grounds of Hope, and those promises being but seldome absolute, most what conditionate, the hope (if it be the Christian grace of Hope) must be proportioned and attemperate to the promise; and if it exceed that temper and proportion, it becomes a tumour and tympany of Hope. For example, that there shall be another state or life after the end of this, both for just and unjust, there is an absolute promise, and therefore every man may justly hope for that, though to the ungodly it be matter rather of fear, then hope: but for a happy or joyfull resurrection to life, a blessed future state, there is no absolute unlimited, but conditionall limited promise, to the true penitent believer, and none else: for to all others God hath sworne, they *shall not enter into his rest.* And then he that is such, may no more hope for his part in the resurrection of the just, then for the most impossible thing: or if he do hope, that hope will stand him in no stead, will never make that true by hoping it, which was otherwise false; *The Hope of the Hypocrite shall perish*, saith *Job*, and so the carnall impenitent, his Hope shall perish also; sure never be able to keep him from perishing.

S. *what then is the Christian Hope in this particular?*

C. It is an assurance, 1. That though my sinnes be never so great, they may be pardoned me, if the condition to obtain that pardon be not neglected. 2. To hope chearfully and confidently upon the observation of those means. 3. (Which is the prime act and evidence of the Christian Hope) to set industriously and piously to the performance of that condition on which the promise is made: as Saint *John* saith, *Every man that hath this hope purifies.* And 4. upon view of the sincerity of that performance of mine, to hope comfortably and chearefully for Gods performance. In briefe, the Hypocrite or unreformed sinner may have some room for Hope suppositively if he doe change and repent, the honest penitent may hope positively. The former may hope as for a future possibility, the latter at the present as for a certainty. But the latter of these, is the onely Christian Hope. For by this you shall know a Christian Hope from all other, that he that *hath it purifies himselfe.* The Hypocrite or carnall man hopes, and is the wickeder for hoping, he fears nothing, and so discernes not the necessity of mending; The best way to reform such a man, is, to rob him of his Hope, to bring him to a sense of his danger, that he may get out of it, to conduct him by the gates of Hell to a possibility of Heaven. But the Scripture-Hope, the [*this Hope,*] as Saint *John* cals it, *i. e. the Hope of seeing God*, 1 *Joh.* 3. 2. being grounded on conditionall promises, (and that condition being purity, *holinesse, without which no man shall see the Lord*) sets presently to performing that condition, that is, to *purifying*, according as you shall see the practice of it in Saint *Paul*, 2 *Cor.* 7. 1. *Having therefore these promises*, (what promises? conditionall promises, *c.* 6. 17.) *let us purifie our selves, &c.*

S. *But is not Despaire a sinne? and doth not that consist in not hoping for Heaven?*

C. The want of the Christian Hope is a sinfull despaire, but not the want of all kinde of Hope, the thinking it impossible his sinnes should be forgiven

though he ſhould be never ſo truly penitent, is a ſin, but that rather of infidelity, then deſpaire, it being the dis-beleeving an eternall truth of Gods. A conſequent of this indeed may be deſperation, (as on the contrary, Hope is a conſequent ſuperſtructed on faith) to wit, when he beleeves himſelfe uncapable of Pardon, goes on without any care or thought of reforming, ſuch an one we vulgarly call a *deſperate perſon*, and that ſure is a moſt damning ſinne; but for him that lives an impenitent ſinner, not to hope for mercy as long as he doth ſo, is ſure no ſinne ſuperadded to his impenitence; his impenitence is a ſin, but that being ſuppoſed, his not hoping is but duty and juſtice; the contrary would be a greater ſin and a more deſperate ſigne. So that not every not hoping for Heaven is the ſinne of Deſpair, but rather the peremptory contempt of the condition, which is the ground of Hope. The going on (not onely in terrours and amazement of conſcience, but alſo) boldly, hopingly, confidently, in wilfull habits of ſin, which therefore is called deſperateneſſe alſo, and the more bold thus, the more deſperate.

S. *But what if a godly penitent man ſhould either doubt of his ſalvation, or not at all hope for it?*

C. If that doubting or not hoping be onely grounded in a falſe judgment of his own repentance and ſincerity, in conceiting too meanly of himſelfe, in thinking himſelfe no true penitent, when he is; this will not be the ſinne of Deſpaire; no nor infidelity neither: becauſe if he could beleeve his penitence ſincere, (the want of which beleef is not the dis-beleeving of any part of Gods word, becauſe that ſaith nothing of him particularly) he would aſſuredly hope; and now that onely his humility makes him ſo comfortleſſe, there is certainly no ſin in that.

S. *But what if a ſinner be ſo overwhelmed with ſorrow, as not to lay hold on the promiſes at all, is not this the ſinne of Deſpaire?*

C. The triall of him will be by examining whether he *purifie* or no, that is, whether his ſorrow bring forth fruits of amendment; if ſo, this is not the ſin of Deſperation yet, he hath the Grace of Hope, which brings forth fruits of Hope, though it be ſo clouded over with a melancholy vapour, that it bee not diſcernible even to himſelfe. But if this trouble of mind ſet him a ſinning farther, like *Judas*, who had ſorrow but then hanged himſelfe, this is Deſpaire indeed.

S. *I ſhall ſolicite you no farther in this point, but for your prayers that God will keep me from all premature perſwaſion of my being in* Chriſt, *that he will give me that Hope that may ſet me a purifying, and not ſuffer me to goe on preſumptuouſly or deſperately in any courſe. Onely upon occaſion of this Grace of Hope, give me leave to aske you whether he that now lives in ſinne, and hopes he ſhall one day repent, and goe to Heaven, (this Repentance, and that Heaven, being a future good, and ſo the object of Hope) may be ſaid to have the Grace of Hope, in any kinde.*

C. By no meanes. Becauſe God hath made no ſuch promiſe that he ſhall repent, nor without Repentance, that any man ſhall have Heaven. This is a ground-work of carnall ſecurity, and no degree of the Grace of Hope.

S. *Once more: may he that hath gone on in a continued courſe of ſinne, and at laſt*

last is overtaken with Gods judgements, (and seeing Hell gates open upon him, doth grieve for his former wicked life, and upon that hopes for mercy) be conceived to be saved by that Hope?

C. I list not to passe sentence on any particular, because I cannot throughly discern his state; onely I can say in generall, I know no promise of pardon in Scripture, to a bare death-bed sorrow, because indeed none to any sorrow at any time, but that which is κατὰ θεὸν, *Godly sorrow, which worketh Repentance*; which Repentance, as it is available if true, though never so late, so is seldome true, when it is late, nor can well be known to be true, but by persevering fruits which require time. And though a serious purpose of amendment and true acts of Contrition, before or without the habit, may be accepted by God to my salvation, yet in this case there is no sure judgement, whether this purpose be serious, or these acts true acts of Contrition. And so in this case, there is no foundation for his Hope: and then a groundlesse Hope, or a bare Hope without the other conditions, to which the promises belong, will never be able to save any.

S. *Shall we now proceed to the* third *Grace, that of* Love *or* Charity? Of Charity.

C. Most willingly: it is a precious Grace, and that which Saint *Paul* prefers before Hope and Faith.

S. *But is any Grace to be prefer'd before that of Faith? (I thought that had beene the most necessary Gospel-grace.*

C. It is most certain there is (Faith being taken in that notion, which I told you, belongs to that place) because Saint *Paul* hath affirmed it, that *Charity is the greatest of the three*, 1 *Cor.* 13. 13. And it is as sure, that no other Scripture hath contradicted this; and although very great things are said of Faith, as of the onely condition of Justification and Salvation, yet, 1. This is when it is in conjunction with Charity, *Faith consummate by love.* And 2. 'Tis observable, that the most imperfect things are always the most necessary, and consequently the great necessity of Faith is no argument of its dignity in comparison of this other Grace. For indeed Faith is necessary so, as without which Charity cannot be had, but then this alone is unsufficient to save any, if Charity be not added to it. Faith is the foundation, which though it be the most necessary part of the building, yet is it the lowest and most imperfect: Charity the superstruction, which is never firmly built but when grounded in Faith, and when 'tis so, 'tis farre more excellent then its foundation. Besides, Charity is a Grace not out-dated in Heaven, as Faith and Hope are.

S. *But what is Charity?*

C. The sincere love of God, and of our neighbour for his sake.

S. *wherein doth the love of God consist?*

C. As love in its latitude is of two sorts, of *Friendship* and of *Desire*; the first, betwixt friends; the second, betwixt lovers; the first a rationall, the second a sensitive love; so our love of God consists of two parts, 1. *Esteeming*, prizing, valuing of God. 2. *Desiring* of him.

S. *How shall I know whether I doe* Esteem God *as I ought to doe?*

C. If you would be content to doe any thing, or suffer any thing, rather then lose his favour, rather then displease him. *If you love me* (saith he) *keep*

my

my Commandements. And therefore loving him and obeying him, love and workes, (to wit, Evangelicall workes) are taken for the same thing in Scripture.

S. *How must this Love be qualified?*

C. The speciall qualification, or rather indeed essentiall property of Charity, is the sincerity of it, as that is opposite to hypocrisie or a double heart, or divided love, or joining any rivall or competitor in our hearts with him. The loving God above all, and all other for his sake, this is set down both by *Moses* and *Christ* in these words; *Thou shalt love the Lord thy God with all thy heart, with all thy soule, with all thy minde, and with all thy strength.* The *Heart*, as I conceive, signifying the Affections; The *Soule* the Will, or elective faculty; The *Minde* the Understanding or rationall faculty; And the *Strength* the powers of the body for action; and all foure together, making up the whole man, and the word *All*, affixt to each, not to exclude all other things from any inferiour part in my love, but onely from an equall or superiour, to exclude a partiall or a halfe love.

S. *what are the motives that may stirre up this love in my heart?*

C. 1. The consideration of Gods infinite *essence*. And 2. Of his most glorious *Attributes*. And 3. Of his bounteous *actions* towards us in creating, redeeming, preserving and providing such rewards for those that love him.

S. *what is that other part of Love which you call the* Desiring *of him?*

C. The actuall appetition or fastening our affections on him, desiring to enjoy him. 1. His Grace, or sanctifying Spirit here. And 2. The perpetuall vision of him hereafter. The former part of this is called, *hungring and thirsting after righteousnesse*. A hatred and impatience of sinne, a desiring to bee out of that polluted condition, and to be made like unto God in holinesse and purity, (and you may know the sincerity of that, 1. By assiduity and frequency and fervency in prayer, that way of conversing and communing with God, a most infallible concomitant of this kind of love. 2. By loving and seeking the means, 1. of resisting sinne, and 2. of receiving, and 3. of improving of Grace; that one principall *desire* of *Davids*, *That hee might dwell in the house of the Lord all the days of his life, to behold the fair beauty of the Lord, and to visit his Temple*). The latter part of this is called by the same *David*, the *longing of the soule* after God; by Saint *Paul*, *desiring to be dissolved, and to be with Christ.*

S. *what are the motives to this kinde of Love?*

C. 1. Gods *loving us first*, and dying for us, an expression of that *love* able to *constraine* and extort a reciprocation or returne of love. 2. The true superlative delight even to flesh and bloud, that is in sanctity, and the practice of Christian vertues beyond all that any sensuall pleasure affords, so great that when they are expresst by the Apostle in these words, [*Neither eye hath seen, nor eare heard, neither hath it entred into the heart of man to conceive what things God hath prepared for them that love him*] they are ordinarily mistaken for the description of Heaven. 3. Those joyes in the vision of God in another life, thus described by the Psalmist, *In thy presence are fulnesse of joies, and at thy right hand pleasures for evermore.*

S. *well,*

S. *Well, you have gone through the two parts of the love of God; And told me that the sincerity required in it, requires me to love God with all my heart. May not I then love any else but God?*

C. You may, but with these conditions: 1. That it be not some prohibited object, as *the world, and the things of the world; for if any man love the world, the love of the Father is not in him*, 1 *Joh.*2.15. 2. That it be in a degree inferiour to the love of God, thus God being loved above all, other things may lawfully in a lower degree bee loved also. 3. That those other things be loved for Gods sake, and in that order that he prescribes them.

S. *But may not the outward expressions of love in many good Christians bee greater to some other object, then to God? or is this incompatible with the sincerity of the love of God?*

C. Our love of God may be sincere, though it be accompanied with some frailties; now the sensitive faculty may have a sensitive love of some sensitive objects; which though it be moderated so, as not to fall into sinne either in respect of the object, or the excesse, yet through the nature of mans sense may expresse its selfe more sensitively toward that inferiour object, then toward God himselfe; and this is a peece of humane frailty, not to be wholly put off in this life. And yet for all this, the love of God may be more deeply radicated in that soule; and that will be tried by this, that if one were to be parted with, I would part with any thing, rather then God. But that not to bee judged, by what I could answer, if I were asked the question; nay, nor what I would resolve at a distance, but in time of temptation and actuall competition betwixt God and that any thing else that could not be held without sinning against God, what then I would really doe. This may best be understood by that other passion of sorrow. I may weep more for the losse of a friend, then for my sins, yet my sorrow for sin may be the deeper and more durable sorrow, though it be not so profuse of these sensitive expressions. So may, and must our love of God be most firmely rooted, though not so passionately expresst, as through the infirmity of our flesh, and neerneſse of other objects to it, our love to them is wont to be.

S. *Shall we proceed to the other branch of Charity, that of our Neighbour, and first, what doe you mean by the word* Neighbour?

C. Every man in the world, for so *Christ* hath extended the word, *Luk.* 10. 36, 37. not onely to signifie the *Jew* in relation to the fellow *Jew*, who was the *Old Testament-Neighbour*, but to the *Samaritan*, in relation to the *Jew*, *i. e.* to him that was most hated by him, as appeares by the parable in that place.

S. *what is the love of my Neighbour?*

C. 1. The valuing him as the Image of God, one for whom *Christ* died, and one whom God hath made the proxey of his love, to receive those effects of it from us, which we cannot so well bestow on God. 2. The desiring; And 3. The endevouring his good of all kindes.

S. *In what degree must this be done?*

C. As I desire it *should be done to my selfe.*

S. *How is that?*

C. Why, in all things to deale with other men as (if I might be my owne chooser) I would wish that other men, nay God himselfe, should doe to me. This will certainly retain me within the strictest bounds of justice to all men I have to deal with, (because it is naturall to desire that all men should deal justly with me) and teach me all mercy to others both in giving, and forgiving, and blessing them, because I cannot but desire that God should be thus mercifull to me.

S. But will not my love of God be sufficient (without this other love of my neighbour) to denominate me Charitable?

C. It will not, 1. Because this loving my neighbour is one, nay many of the Commandments which he that loveth God must keep, 1 *Joh.* 3. 23. 2. Because God hath pleased to appoint that, as the test of the sincerity of the love of God, in judging of which we might otherwise deceive our selves, and prove lyers, had we not this evidence to testifie the truth of our love, according to that of Saint *John*, 1 Ep. 4. 10. *For he that loveth not his brother whom hee hath seen, how can hee love God whom he hath not seen?* Which place argues that all the arguments or motives which we have to love God, we have to love our brother also, God having devolved all his right to our love, upon our brethren here, (and therefore interpreting whatsoever is done to them as done to himselfe) not so as to devest himselfe of it, but to accumulate it on his image here below, communicating all his claimes to it, to which claimes of God our relation to our brethren superadding one more, that of acquaintance, and affinity of our humane nature, expresst by those words, [*his brother whom he hath seen*] it followes in all necessity, that he that loves not his brother, that behaves not himselfe to all men, superiours, equals, inferiours, strangers, friends, enemies, *Turkes*, *Jewes*, Heathens, Heretiques, sinners, according as the rules of Christian charity, of justice and mercy oblige him, is not a lover of God.

S. Is there any more that I need know concerning this grace?

C. No more at this time. The particulars farther considerable will come in our rode hereafter.

Of Repentance.

S. Your proposed method then leades me to Repentance *next; what is* Repentance?

C. A change of minde, or a conversion from sinne to God. Not some one act of change, but a lasting durable state of *new life*, which I told you was called also *Regeneration*.

S. But is not Regeneration an Act of new *birth?*

C. No, it is the *state* of new *life*, (called the *New Creature*) *living a godly life*, or like sonnes or children of God, for the Scripture phrase, to be *regenerate* or *borne again* or *from above*, is all one with being a *child of God*, that is, one who, as he hath his seed of new life from the Spirit of God, so returns him the obedience of a sonne-like gracious heart, lives like a sonne in his family, and never goes from him with the *Prodigall into the farre Country*.

The Sect.

S. Of what parts doth Repentance consist?

C. Not properly of any, it being nothing else but a change of minde or *new life*; yet there are many preparatives in the passage to this state, every of which

which doth also in some measure accompany it where ever it is.

S. *what are those preparatives then?*

C. 1. *Sense* of sinne. 2. *Sorrow* or contrition for sinne. 3. *Confession* of sinne. 4. *Disclaiming*, forsaking, resolving against sinne.

S. *wherein doth the* Sense of *sinne consist?*

C. In discerning, 1. The *Odiousnesse*. 2. The *Danger* of it.

S. *what Odiousnesse?*

C. 1. How it displeaseth God, and makes us odious in his sight. 2. How it defiles and defames us, turnes the *members of Christ to be members of an harlot*. 3. Makes us odious to all good men. 4. Makes us uncapable of heaven, wherein *nothing shall enter that defileth, Rev. 21. 27.*

S. *wherein doth the* Danger *consist?*

C. In bringing, 1. the curses of this life upon us: 2. temporall death: 3. eternall plagues and torments in another world.

S. *what then is a* Sense *of these?*

C. 1. A conviction of the truth of these. 2. A serious consideration and pondering of this important truth as it concerns our endlesse weale and woe. 3. A being affected with it, so as to humble our soules in that *sense*, which leads to sorrow and contrition.

S. *what is sorrow and* contrition *for sinne?*

C. A being grieved with the conscience of sinne, not onely that we have thereby incurred such danger, but also that we have so unkindly grieved and provoked so good a God, so compassionate a Father, so gracious a Redeemer, so blessed a Sanctifier.

S. *Is it not sufficient to grieve in respect of the danger and damnation which sinne betrayes me to, and is not such grief* contrition?

C. No, it is but *attrition*, which any man living would have, when he saw such danger near; he would be *prickt at heart*, and be ill pleased to see Hell gaping upon him: and you may observe, that where such present danger is the only cause of sorrow, when that danger is over, there seldome or never followes reformation. And therefore that opinion and doctrine of the Papists, who teach that this *attrition* (or sorrow, that we shall be punished) without producing amendment of life in the sinner, yet by the *power of the Keyes, i. e.* by the absolution of the Priest, is turned into contrition, is a most ridiculous deceit of soules; for there being no promise of Scripture that such *attrition* alone, or flying from the *wrath to come, Matth. 4.* shall be sufficient to obtaine pardon without *bringing forth fruit worthy of repentance*; the Priest that absolves any on no better grounds then those, goes beyond his commission, and by telling a lye, can never make that lye become truth, by absolving an uncontrite sinner, cannot sure make him contrite, either in reality, or in Gods accepeation of him; because he hath not promised to accept any, but the *broken and contrite*; and therefore not any thing else in stead of contrition.

S. *what think you then of that sorrow and compunction, that the approach of death and terrours of the Gospell bring men to?*

C. If it be a bare sorrow and compunction, only respecting those present terrours, and advancing no higher, then certainly it hath no promise of mercy

belonging to it. But if that which begins thus, by Gods mercy allowing of time, and by his grace uſing theſe terrours for the ſoftning of the heart, improve farther into ſorrow for diſpleaſing of God, and from thence into a reall ſincere reſolution to amend and forſake ſinne, then theſe ſuperſtructions have a promiſe of mercy belonging to them, though that foundation had not. The onely thing then in this matter to be conſidered, is, whether it be thus improved or no: and that no man can certainly judge of, neither Confeſſor nor Patient himſelf, but by the fruits of it, afterwards in time of temptation. For, 1. the man himſelf may through ſelf-love take that for godly ſorrow and reſolution of amendment, which is only ſorrow for his own danger, and willingneſſe to avoid that: and againe, when forein temptations are out of the way, and by diſeaſe, &c. inner flames quencht in him, he may reſolve againſt thoſe ſinnes which before he had liv'd in; or, by way of naturall revenge, he may vow never to returne to thoſe ſinnes which he hath had ſuch experience of, for the emptineſſe and damningneſſe of them, and ſo think himſelf a compleat penitent. And 2. the ſenſitive expreſſions being oft as great for the one as the other, nay greater for danger then for ſinne, and from weakneſſe of body, then change of minde, the Confeſſor may eaſily miſtake likewiſe; but when God pleaſeth to reſtore health and ſtrength, when thoſe preſent apprehenſions are over, and temptations of the world and fleſh return againe, and perhaps ſome new that were not before in his rode, then if the ſorrow continue as great, and the reſolution as earneſt, and perſevere to hold out in deſpight of temptations to the contrary, and take not up any new ſinnes in exchange for the old; this is a comfortable evidence, that that ſorrow was *Contrition*, & that reſolution a ſincere reſolution. But if this time and means of triall being allowed, the matter prove otherwiſe, if the penitent return to his former jollity, and luxury, or in ſtead of thoſe nauſeated ſinnes, make ſome other choice of a new path to Hell, entertain covetouſneſſe in ſtead of prodigality, ſpirituall pride in ſtead of carnall ſecurity, envie, malice, ſedition, faction, in commutation for luſt, and the like: this is a demonſtration that that ſorrow was not *Contrition*, that reſolution no ſincere reſolution, and conſequently that if that man had then died, there would not have been found any thing in him which God hath promiſed to accept of. But if the caſe be ſet in a third or middle way, that the Patient dye before any ſuch triall hath been made, either to evidence the ſincerity or unſincerity, then that which remaines for us is, not to judge, but to leave him to Gods inſpection, who can ſee without thoſe wayes of triall, and diſcern what it was in its ſelf, *attrition* or *contrition*, ſincere or not ſincere, whether it would have continued (or no,) a through change of minde; and conſequently will accept the will for the deed, if it be a firme and ratified will, and not elſe. And ſo in brief, God may have mercy on him whoſe repentance began never ſo late, if he ſee it was ſincere repentance. But in this caſe there is ſmall matter of comfort to us, becauſe there is no ſuch way of aſſurance that we are ordinarily capable of, nor reaſon to hope that God will afford us any extraordinary; and for any man to put off his preſent repentance, on contemplation of a poſſibility that his later repentance may ſerve the turne, is the moſt wretcheſſe preſumption in the world; and that which I am ſure hath no promiſe of mercy annexed to it.

S. I

S. *I shall satisfie my selfe with these grounds of resolution for this matter, and conceive that any more particular difficulty will be salved by the application of these grounds to it, and so not object what was obvious to have done, the example of the Thief on the Crosse which is so common ground of security and presumption to carnall livers; because I already discern reason to think his state the state of true* contrition *and* conversion, *and not only of* attrition, *because in those minutes he lived on the Crosse, he gave such evidence of this in confessing and praying to Christ, when his own Disciples had forsaken him: and beside, Christ who knew his sincerity, and will not accept the unsincere, revealed to him his acceptance of him. I shall therefore detaine you no longer with questions of this nature, but proceed to enquire more particularly of* Contrition.

what sins must be taken in by it, or for what must this godly sorrow be conceived?

C. For all kindes and sorts of sinne. 1. For the weaknesses, frailties, and pollutions of our nature, our proneness and inclinations to sinne; for though these being unconsented to, are no actuall sinnes, yet are they matters of true sorrow and grief, and humiliation to a true Christian, as infelicities, if not as sinnes; that he is such a polluted unclean creature, and so apt to fall into all sinne, if he be not restrained and prevented by Gods grace. 2. For the sinfull acts and habits of our unregenerate life, with all the aggravations belonging to them. 3. The slips and relapses of our most regenerate life, and the infinite frailties and infirmities that still adhere to it.

S. *How can* contrition, *which you called a preparative to repentance, and so to regeneration, include sorrow for the sinnes of the regenerate life?*

C. I told you these preparatives to repentance do also accompany it whersoever it is: and in that respect it will be clear, that *contrition* is not one initiall act of sorrow for sin past, but also a current permanent state of sorrow and humiliation for sin present, and through the whole life never outdated.

S. *what now is* Confession *of sinne?*

C. It is of two sorts. 1. To God. 2. To Men; especially the Presbyters.

S. *what is* Confession *to God?*

C. An humble, sorrowfull, acknowledgement of sinne in prayer to God. 1. By confessing that I am a sinner, who have worthily deserved his wrath. 2. By enumeration of the particular sorts of sinne, of which I know my selfe guilty. 3. By aggravating these sinnes upon my self, by the circumstances and heightning accidents of them. 4. By comprizing all my unknown unconfest sinnes under some such penitentiary form, as that of *Davids*, *who can tell how oft he offendeth? cleanse thou me from my secret faults.*

S. *How doth the necessity of this appear?*

C. Beside the practice of *David* and other holy men in Scripture, by these expresse Texts: *If we confesse our sinnes*, God *is faithfull and just to forgive us our sinnes; and he that confesseth and forsaketh shall have mercy.*

S. *But why then should we confesse to men, and particularly to Presbyters?*

C. 1. Because we are commanded by S. *James* 5.16. *to confesse our faults one to another*, that we may be capable of one anothers prayers. 2. Because the context there seemes very probably to mean the *Presbyters* when he saith [*one to another*,] for speaking of the sick man, he bids him call the *Presbyters*,

*v.*14. and there is no intimation of any other company with him, or consequently of any other there present, that he can confesse to, but to them. 3. Because there being two parts in sinne, the *guilt* and the *corruption*, the one to be *pardoned*, the other *cured*; the first being confest to God, to obtaine his *pardon*, ought also, if it have been offensive and scandalous to the congregation, to be acknowledged to them, that that expression of repentance may make *satisfaction* to them for the ill example, and *avert* and deterre from sin, whom it had *invited* to it. And for the *cure*, it will sure be very profitable to advise with others, especially the *Physitians* of the soul, how and by what means this *cure* may be wrought, how a raging sinne may be subdued, occasions to it avoided, to which end alone the disclosing of the particular state is more then profitable; and this being supposed, it will be acknowledged necessary for a Christian not to despise such proper usefull means to a necessary end, unlesse without that help he can direct himself, which ignorant men and habituate sinners in any kinde will hardly be able to do. 4. Because this may much tend to my comfort, when another upon a strict survey and shrift of my former life, and present testification of my repentance, may upon good grounds give me absolution, and passe judgement on me, better then I can do on my selfe.

S. *what is the fourth preparative to repentance?*

C. A firme *resolution*, and vow of new life. 1. An abjuring of all my former evill wayes, *i. e.* both of the sinnes themselves, and the occasions which were wont to bring me to those sinnes: 2. A resigning my self up to do the will of Christ: 3. The pitching on some particular duties of piety and charity, which were most criminously omitted before, and are most agreeable to my calling to perform.

S. *what now is the penitent state?*

C. The actuall continued performance of these resolutions, both when occasions are offered, and when temptations to the contrary.

S *But what if those resolutions be not then performed?*

C. Then is not that to be accounted a penitent or regenerate man.

S. *But what? are no sinnes compatible with a regenerate estate?*

C. Yes, 1. Sins of infirmities; 2. of ignorance; & (under that head of infirmity) 3. sins of sudden surreption; and 4. such as by daily incursion of temptations, though constantly resisted, yet through the length of the work, and our frailty; and Satans vigilance sometimes are gained from us, all these (together with those, 5 which through levity of the matter insensibly steale from us) are by generall repentance, *i. e.* humbling our selves before God for them, begging Gods pardon in *Christ*, and labouring against them more diligently for the future, reconciliable with a regenerate estate; are spots, but those *spots of sons*, though they be never totally overcome in this life: 6. some one wilfull act of deliberate sinne, which we might have resisted, if it be presently retracted with *contrition* and *confession*, and reinforcing of our *resolution* and vigilance against it, and so not favoured or indulged unto, may be also reconciliable with a regenerate state so farre, as not wholly to *quench the Spirit* of God, to cause spirituall desertion, though it do *grieve that Spirit*, waste

waſte the conſcience, wound the ſoule, and provoke Gods diſpleaſure, (from which nothing but hearty repentance can deliver us) and commonly bring ſome temporall judgement upon us.

S. *what then are unreconciliable with a regenerate ſtate?*

C. Whatſoever are not compatible with an honeſt heart, a ſincere endeavour: particularly theſe two, *Hypocriſie* and *Cuſtome* of any ſinne. *whatſoever is born of God doth not commit ſinne*, 1 *John* 3.9. (*i. e.* doth not live in ſinne as in a trade or courſe) *for his ſeed remaineth in him*, (there is in the regenerate a new principle or ſeed of life, a principle of *cognation* with God, which whileſt it continues in him, is ſtill a hazening him out of ſinne) *and he cannot ſinne in ſuch manner, becauſe he is born of God*: or if he do, he is no longer a childe of Gods, or regenerate perſon, or as *Gal.* 5.16. *Walk in the Spirit, and you ſhall not fulfill the luſts of the fleſh, i. e.* theſe two are unreconciliable: when we ſay, an honeſt man cannot do this, our meaning is not to affirme any naturall impoſſibility, that he is not able, but that he cannot think fit to do it; the principles of honeſty within him, as here the *ſeed of God* or new principles in him will reſiſt it; or if he doe it, he is no longer to be accounted an honeſt man.

ὁ σπερμα αὐτοῦ ἐν αὐτῷ μένει· καὶ οὐ δύναται ἁμαρτάνειν, ὅτι ἐκ τοῦ θεοῦ γεγέννηται. *non operatur peccatum.*

S. *This place in S.* Johns *Epiſtle hath ſure great difficulty, I beſeech you make it as intelligible to me as you may.*

C. I ſhall do it, and that moſt clearly by bringing down the ſenſe of the whole Chapter from the beginning to this place in this brief Paraphraſe; doe you look upon the words in your Bible, whileſt I do it. *V.* 1. *Gods love to us is very great in that he hath accepted us Chriſtians to be his children*, (which by the way is the reaſon that the *world* which *rejected Chriſt, rejecteth us alſo.*) *V.* 2. *And being children, though we know not exactly the future benefit which ſhall accrue to us by this means, yet this we know, that when this ſhall be revealed to us, we ſhall be like him, for we ſhall ſee him as he is, & that viſion will aſſimilate us unto him.* V. 3. *And the very hope of it now hath the ſame power of making us pure, as he is pure.* For 1. Hope includes deſire and love of the thing hoped for, which being Heaven a place of purity, the hope of Heaven muſt include a deſire of purity, and therefore the Heaven that the ſenſuall man deſires, if he deſire it for the preſent, is a mock-heaven; and if it be the true Heaven the ſtate of purity, then he deſires it not for the preſent, but hereafter when ſenſuall pleaſures have forſaken him. And 2. the condition of Gods promiſes being our purification or ſanctification, and the particular condition of this *ſeeing God*, being Holineſſe, 'tis madneſſe for us to hope any thing but upon thoſe grounds, and therefore he that hath this hope of ſeeing him or being like him hereafter, labours to become like him now, in purity, (a ſpeciall imitable quality of his.) And (*v.* 4.) *he that wants it, (i. e. every one that committeth ſinne) is guilty of the breach of the Law, of this Evangelicall law of his; and that ſin it ſelf is that breach, upon which conſequently followes the forfeiture of thoſe promiſes contained in it,* (*v.* 5.) *and to that end, that we, for whom he dyed, ſhould not thus ſinne, it was without doubt that he came amongſt us, and ſin or any ſuch impenitent committer of ſin, is not in him*, (*v.* 6.) *For every one that remaineth in him, as a member of him ſinneth not wilfull deliberate ſinnes; if any man doe*

ſo,

ſo, pretend or profeſſe, be what he will, he hath neither ſeen nor knowne Chriſt, (*v.* 7.) *I pray ſuffer not your ſelves to be deceived, Chriſt you know is righteous, and the way to be like him is to be righteous alſo, and that cannot be but by doing righteouſneſſe, living a conſtant Chriſtian life.* (*v.* 8.) *He that doth not ſo, but goes on in a courſe of ſinne, is of the Devill, and by his actions expreſſes the ſtock he comes of. For 'tis the Devill that beganne his age with ſin, and ſo continued it, and ſo ſinne is his trade, his worke; and this was a ſpeciall part of the end of Chriſts coming, to deſtroy his trade, to diſſolve that fabricke hee had wrought, i. e. to turn ſinne out of the world,* (*v.* 9.) *and therefore ſure no childe of God's, none of that ſuperiour ſtocke will goe on in that accurſed trade, becauſe he hath Gods ſeed in him,* that originall of *cognation* between God and him, *Gods grace, that principle of his new birth, which gives him continuall diſlikes to ſin, ſuch as* (though they doe not force or conſtrain him not to yeeld to Satans temptations, yet) *are ſufficient to enable him to get out of thoſe ſnares;* and if he be a Child *of God, of Chriſts making, like him that begat him in purity, &c. he cannot, he will not thus go on ſinne.* (*v.* 10.) *So that hereby you may clearly diſtinguiſh a child of God, from a childe of the Devill, he that doth not live a righteous and charitable life,* (to doe *juſtice, and to love mercy,* as Micah ſaith) *is no child of Gods, hath no relation of conſanguinity to him. I ſhall* need proceed no farther, by this you will underſtand the ſenſe of the verſe to be this, and no more. *Thoſe that are like Chriſt, and ſo Gods children, 'tis ſuppoſed that they have ſuch a ſeed or principle of Grace in them, that inclines them to diſlike, and enables them to reſiſt all deliberate ſins; and if they doe not make that uſe of that grace, ſure they are not like Chriſt, none of his fellow-Sons of God:* a regenerate man remaining ſuch, will not, nay morally cannot doe ſo; ſo doing is contrary to a regenerate ſtate.

S. *I heartily thanke you for this trouble. I ſhall divert you by another ſcruple, which is this. Will not I pray you,* the fleſh, *as long as we continue in theſe houſes of clay, be we never ſo regenerate,* luſt againſt the ſpirit, the members warre againſt the minde, *and ſo keep us from* doing the thing that wee would, *yea and* captive us to the law of ſin; *and ſo will not this captivity, and thraldome to ſinne,* ſo it be joyned with a contrary ſtriving and diſlike, *be reconciliable with a* regenerate *eſtate?*

C. Your queſtion cannot be anſwered with a ſingle Yea, or Nay, becauſe there be ſeverall parts in it, ſome to be affirmed, others to be denyed; and therefore to ſatisfie you, I ſhall anſwer by degrees, 1. That there is a double ſtrife in a man, the one called a warre betwixt the *law in the members, and the law in the minde,* the other the *luſting betwixt the ſpirit and the fleſh.* The former *betwixt the law in the members, and in the minde,* is the perſwaſions of ſinne or carnall objects on one ſide, and the law of God, inviting us on the other ſide, commanding us the contrary; and in this caſe, *the law,* as the Apoſtle ſaith, *being weake,* and not able of it ſelfe to help any man to doe what it commands him, it muſt needs follow, that they that have no other ſtrength, but the bare light of the *law in the minde,* no grace of Chriſt to ſuſtain them in their combats, will by their carnall appetite be led to doe thoſe things, which the law tels them they ſhould not; which if they doe and continue

tinue in them, this condition you wil have no colour of reason to mistake for a regenerate state, 1. Because it is the state of him only that knowes *the law* (which is not able to quicken or renue) considered without the grace of *Christ*, which is necessary to a regenerate man. 2. Because this *law in the minde*, when it is not obeyed, but despised doth serve onely to testifie against us, that wee *knew our Masters will, and did it not*, *i. e.* that what we did, was against the dictates of our own conscience, which sure will never help to excuse a sinne, (but rather to aggravate it) or consequently to make that act reconciliable with a regenerate estate, which otherwise would not be so; and therefore, 2. Of this kinde of composition of a man, when his minde or upper soule being instructed in its duty dislikes the sinnes he commits, and yet he continues to commit them, you may resolve, that this striving or this dislike of his mind is no excuse or Apology for his sinne, much losse any argument of his regeneracy or good estate; but on the other side his *serving of, or captivity to the law of sinne in his members, is all one with the reigning of sinne in his body to fulfill the lusts thereof*, and that a sure token of an unregenerate: for of every regenerate 'tis said 1 *John* 5. 4. *that he overcommeth the world*, which is quite contrary to *being sold under sinne*, (a phrase referring to the *Romans* custome of selling of slaves under a speare) or to that which is said of *Ahab*, 1 *Kings* 21. 25. *that he was sold* (the Greek reading) *to doe evill*, being a *slave of sin*, or *serving with the flesh the law of sinne*, and therefore you may conclude, that he, whosoever it is, *that with the minde serves the law of God, i. e.* approves of Gods command, or *consents to it, that it is good*, and yet *with the flesh, the members, serves the law of sinne*, not onely commits some act of sin, but lives indulgently in it, and is thereby enslaved to it, is never to be counted of as a regenerate man, but onely as one that by the law is taught the knowledge of his duty, but by that bare knowledge is not enabled to perform it.

S. *But what then is the other thing you told me of, the lusting* of the spirit and flesh one against the other?

C. Those words you will finde *Gal.* 5. where by the *spirit* is meant the *seed of grace* planted in my heart by God, as a principle of new life, or the minde and upper soul elevated yet higher (above the condition it is in by nature, or by the bare light of the law) by that supernaturall principle; and by the *flesh* is meant again the carnall appetite still remaining in the most regenerate in this life; and the *lusting of one of these against the other*, is the absolute contrariety that is betwixt these two, that whatsoever one likes, the other dislikes, whatsoever one commends to the will, the other quarrelleth at.

S. *What then is the meaning of that which followes this contrariety, Gal.* 5. 17. *in these words* [so that you cannot doe the things that ye would?]

C. The words in *Greek* are not [that *you cannot doe*] but [that *you doe not*,] ἵνα μὴ ποιῆτε. and the sense is, either 1. That this contrariety alwayes interposes some objections to hinder or trash you from *doing the things that you would, i.e.* sometimes the *spirit* trashes you from doing the thing that your *flesh* would have done, sometimes the *flesh* trashes you from doing the thing that the *spirit* would have done. And 2*ly*. whatsoever you doe, you doe, first, against one *velleity* or other; And secondly, with some mixture of the contrary: Or else that this

contrariety gives you trouble, that whatsoever you doe on either side, you do it not quietly, stilly, but with a great deal of resistance and opposition of the contrary faculty.

S. *well then, may this* lucta, *this resistance be in a regenerate man?*

C. Undoubtedly it may, and in some degrees will be, as long as we carry flesh about us, for the *flesh* will alwayes dislike what the *spirit* likes; but then, we must be sure that the *flesh* doe not carry it against the *spirit*, *i.e.* doe not get the consent of the will to it, for if it doe, *lust conceives and brings forth sinne*, even those *works of the flesh* mentioned, *v.* 19. for though this *lucta* be reconciliable with a regenerate state, *i. e.* that a man may be regenerate for all this, yet it is not an argument of a regenerate estate, so that every one that hath it, shall by that be concluded regenerate; for if the *flesh* cary it from the *spirit*, to *fulfill the lusts thereof*, it seems that man *walkes not in the spirit*, *v.* 16. and consequently is not in a regenerate state.

S. *But is every man unregenerate that doth any thing that the flesh would have?*

C. I told you, frailties and imperfections, and also sins of sudden surreption, and those that by daily incursion, continuall importunity, at some time or other gained in upon us, (so they were as suddenly taken and repented of) were reconciliable with a regenerate estate; and therefore if it proceed no farther, it is onely mixture of the flesh in our best actions, or else slips and trips, or fals suddenly recovered again; but not *carnality*, *or walking after the flesh*. And for these you know the remedy I prescribed you, daily prayer for pardon for daily slips, and daily caution and care and endeavour to prevent them. But as for indulgence in, or habits of carnality, 'tis not the *lusting of the spirit against the flesh* that will excuse them from being *workes of the flesh*, or him that is guilty of them from being *carnall*. For it being too too possible and ordinary for the *lustings of the spirit*, *i. e.* spirituall motions to be resisted, it will be little advantage to any to have had these motions, unlesse he have obeyed them, *i. e.* unlesse he *walke in the spirit*, and be *led by it*: for to such onely it is that there *is no condemnation*, *Rom.* 8.1.

Votum pœnitentiæ.

S. *I shall not detain you but with one scruple more, and that is, whether a vow or a wish that I were penitent, will not bee accepted by God for repentance?*

C. If you take that vow and that wish to be all one, you are mistaken; a wish is a farre lower degree then a vow; and therefore I must dissolve your demand into two parts; and to the first answer, that the *vow* or *resolution* to *amend*, if it be sincere, and such as is apt to bring forth fruits, is sure to be accepted by God; and that it is not sincere we shall not be able to discern, but by seeing it prove otherwise in time of temptation: onely God that sees the heart, can judge of it before such triall, and if he finde it sincere, he will accept of it. But for *the wish that I were penitent*, there is no promise in holy writ that that shall be accepted, nor appearance of reason, why he, that wishes he were penitent, but is not, should be accounted the better for that wish; 1. Because when the reward of penitents, and punishment of impenitents is once assented to as true, 'tis impossible but the minde of man should wish for the one, and have

have dislikes to the other, and so no vertue in that necessity. 2. Because that wishing is onely a bare, aiery, speculative act of the minde, and not a practicall of the will, which alone is punishable or rewardable. 3. Because the actions being contrary to such wishings are more accusable of deliberate sinne, and sin against conscience; then if those motives which produced those wishes, had never been represented to the faculty.

S. *But are not* prayers *for the grace of repentance, (which are but a kinde of articulate wishes, put in forme of the Court, and addressed to God) accepted by God?*

C. Not so farre as to save them that goe no farther. Accepted they shall be (if rightly qualified with humility, and ardency, and perseverance, or not fainting) so farre as concernes the end immediate to them, *i.e.* God hath promised to heare them, in granting the grace prayed for, strength to convert from sinne to God, (which is the cleare Gospel-promise, *How much more shall your heavenly Father give the holy Spirit to them that aske?*) and then when this grace, or strength given, is thus made use of to actuall reformation, then the promise of that other acceptance belongs to him also; and so prayer is a good means, and wishing a good thing too, as previous or preparative to that; and both without doubt proceeding from the good Spirit of God. But yet if the whole work be no more but this, if he be advanced no farther toward repentance, but onely to wish, and to pray that he were penitent, this person remaines still impenitent, and so long the impenitents portion belongs to him, and none other; for still *he that is borne of God overcometh the world:* and he that is advanced no farther toward a victory, then to wish or pray for it, is for that present far enough from a conquerour; and if for the future he adde not the sincerity of endevour to the importunity of prayer, the *Iosbua's* hands held up to fight, as well as the *Moseses* to pray; the sword of *Gideon* as the sword of the Lord, little hope that such victories will be atchieved.

S. *God grant me this grace, and an heart to make use of it. But wee have skipt over one particular forementioned, The grace of selfe-deniall. And I doe not remember that you mentioned taking up of the Crosse, which in Christs prescriptions, is wont to bee annexed to it. Give me leave to recall them to your memory. And first, what is meant by* Selfe-deniall? Of Selfe-deniall.

C. The abnegation or renouncing of all his own holds and interests and trusts of all that man is most apt to depend upon, that he may the more expeditely follow Christ.

S. *What are these severals that we are thus to renounce?*

C. In generall, whatsoever comes at any time in competition with *Christ*. In particular, the particulars whereof every man is made up, his soule, his body, his estate, his good name.

S. *What under the first head, that of his* Soule?

C. 1. His reason, when the word of Christ is contradicted, or check't by it, as in the businesse of the resurrection, and the like. I must deny my reason, and beleeve *Christ*, bow down the head and worship, captivate my understanding to the obedience of faith.

S. *But I have heard that God cannot doe contradictions, or make two contra-*

dictions true at once, and in one respect. How then can I be bound to beleeve God, when that which he saith contradicts reason?

C. I am not glad that you have met with that subtlety, yet seeing 'tis proper to the particular we are upon, and that a branch of a practicall point, I will endevour to satisfie you in it. 1. By granting the truth of your rule, that to make both parts of a contradiction true, is absolutely impossible, a thing which Gods infinite power and veracity makes as unfit for God to be able to doe, as to lie, or sin; because it were not an excesse, but defect of power, to be able to do these. But then, secondly, you must know what is meant by contradictions, nothing but affirmation, and negation of the same thing in all the same respects; as to be, and not to be; to be a man, and not a man; to be two yards long, and not two yards long; which therefore are thus absolutely impossible to be done, even by divine power. But then, thirdly, that which you called reason's contradicting of *Christ*, is a very distant thing from this. For when reason saith one thing, and *Christ* the contradictory to that, reason doth not oblige me to beleeve reason; or if it doth, it bids me disbeleeve *Christ*, and so still I beleeve not contradictories, which soever of the contradictories I beleeve; all that reason hath to doe in this case, is to judge which is likeliest to judge of, or affirm the truth; its selfe, or God; wherein if it judge of its own side against God, it is very partiall and very Atheisticall: it being very reasonable, that God which cannot lye, should be beleeved, rather then my own reason, which is often deceived in judging of naturall things, its onely proper object; but is quite blinde in supernaturall, till God be pleased to reveal those unto it. The short is, reason tels me, (and in that it is impossible it should erre, especially God having revealed nothing to the contrary, it is doubtlesse that it doth not erre) that these two propositions cannot be both true, there is another life, and there is not another life; and therefore I am not bound by *Christ* to beleeve both; but it doth not tell me, that to affirm another life implies a contradiction, but onely that it is *above reason* to discern how there can be a return from a totall privation to a habit again, & some other things supposed in the Resurrection, which though nature cannot do, and consequently naturall reason cannot tell how they are done, yet reason may acknowledge the God of nature can do, and will do, if he saith he will; and illuminated reason having revelation of this will of Gods, must and doth beleeve they shall be done, or else makes God a lyer.

S. what then is it to deny my reason?

C. Whensoever my reason objects any thing to what God affirms, to resolve that God shall be true in despight of all my apparances and objections to the contrary.

S. Is there any thing then else in the soule which I am to deny?

C. Something there is which men are apt to over-value, and something there is thought to bee, which is not, and both those must bee equally renounced.

S. *what doe you mean by that something which is over-valued?*

C. Naturall strength, which is now so weakened, that it is not at all able to bring us to our journies end, without some addition of speciall grace of God, to prevent and assist in that worke; and therefore all strength in my selfe, *i.e.*

all

all sufficiency in my selfe, as of my selfe, I must renounce, and apply my selfe humbly in prayer for, and trust, and dependance on that speciall grace of *Christ*, to help me both *to will and to doe* whatsoever is good; and that is, to *deny my selfe*, that is, all opinion of my own abilities toward the attaining any supernaturall end.

S. *what is that other sort of things which you say is thought to be, but is not?*

C. Any righteousnesse of my own, for as for perfect unsinning righteousnesse, he that should pretend to that, *deceives himselfe, and the truth is not him*, saith the Apostle; and for imperfect righteousnesse, such as by the help of grace this life is capable of, though that be a condition without which no man shall see God; (be either justified, or saved) yet must not that be depended on, as the cause of either, but onely the free mercy of God in Christ, not imputing of sinne; and so I am to deny my own righteousnesse, renounce all trust in that for salvation.

S. *what now doth Selfe-deniall, as it refers to the* body, *signifie?*

C. It signifies renouncing of all the unlawfull, sinfull desires of the flesh, and even lawfull liberty, and life it selfe, when they come in competition with *Christ*, so that either *Christ* must be parted with, or these. And the same is to be conceived both of estate, and good name; He that *hateth not house and land*, that is, contemns them not in respect of *Christ*, will not part with any worldly hope or possession, rather then doe any thing contrary to *Christs* commands, *is not worthy of me*, saith *Christ*; and, If *you receive the praise of men, how can you believe?* he that is not resolved to part with reputation, and honour, when it comes in competition with *Christ*, can never goe for a good Christian; and not onely thus, when these things come in competition with Christs service, but even absolutely taken, some kinde of self-deniall is required of us by Christ, of which the particulars are not specified by him, but referred to our voluntary performing them. We must not always doe what is lawfull to doe, but wean our selves from, and deny our selves the enjoying of many lawfull pleasures of the world, that we may have the better command over our selves, and that wee may be the more vacant for Gods service, thus fasting, &c. become our duty, yea and revenge, or contrary abstinence in case of former exesse.

S. *This grace, by the hints you have afforded me, I discern to be a most eminent Christian vertue; the God of heaven plant it in my heart. But what doe you think needfull to adde to this, about* taking up the Crosse? Of taking up the Crosse.

C. That it is a precept peculiar to the Gospel, that nothing but Christianity could make fit to be commanded us.

S. *what doe you mean by the* crosse, *and by* taking it up?

C. By the *crosse* I mean any affliction that God in his providence sees fit to lay upon us, or to lay in our way toward piety. Any punishment which befals us either for righteousnesse sake, or not for unrighteousnesse.

S. *what mean you by* taking it up?

C. 1. Not receding from any Christian performance upon sight of that in the way, which in the parable of the sower is, *not being offended*; or scandalized, or discouraged, or falling away in time of tribulation. 2. Bearing of

it patiently, chearfully, and comfortably. 3. Giving God thanks for it.

S. *Is a man bound to be glad that he is afflicted?*

C. He is. 1. Becauſe he ſees it is Gods will, when 'tis actually upon him; and then he ought to be willing and joyfull, that Gods will is done. 2. Becauſe Chriſt commands him *to rejoyce*, and *be exceeding glad*, Matth. 5. 12. *Rejoyce and leape for joy*, Luke 6.23. *To think it all joy*, James 1.2. 3. Becauſe it is a conforming us to the Image of the crucified Chriſt, to which every beloved of Gods is predeſtinate, *Rom.*8.29. 4. Becauſe it is ſuch a ſigne of Gods love, that every one *that is not chaſtened*, is by that character markt ont for a *Baſtard, and no Sonne*, *Heb.*12.8. Which though it be not ſet down as a duty of ours, for which we are to account; or again as a mark by which men are given to diſcern, whether they are children of God, or no: yet is it as an aphoriſme of obſervation for Gods ordinary acts of providence now under the Goſpel, that he is wont to chaſtiſe thoſe here, whom he beſt loves, which is a ſufficient motive of joy to him, who findes himſelf in that good number.

S. *But is a man bound to give thanks for afflictions?*

C. Yes he is: 1. Becauſe that is the only ſpirituall Chriſtian way of expreſſing to God his rejoycing. 2. Becauſe it comes from God, and is meant by him for our good, a gift or donative of Heaven; *To you it is given*, *Phil.*1.29. it is granted as a grace and vouchſafement of Gods ſpeciall favour *to ſuffer* for Chriſt: and that grace deſigned, 1. To reform what is amiſſe. 2. To puniſh here, that there may be nothing of evill left for another world. 3. Becauſe we are ſo commanded to *glorifie God in this behalfe*, 1 *Pet.* 4.16. and in this reſpect to *ſanctifie the Lord God in our hearts*, 1 *Pet.*3.15. *i.e.* to hallow or praiſe him for it.

S. *This is eaſily aſſented to, if it fall upon me* for righteouſneſſe ſake, *as the Apoſtles* went out of the Temple rejoycing, that they were thought worthy to ſuffer ſhame for Chriſts name: *but what if it be not ſo, but only that afflictions fall on me, I know not how?*

C. They are then not only patiently, and thankfully to be received, but to be rejoyced in alſo. 1. Becauſe of all kinde of chaſtening the Apoſtle pronounceth, that, *though for the preſent it ſeemeth not joyous, but grievous; yet afterward it yeildeth the peaceable fruit of righteouſneſſe, unto them which be exerciſed thereby*, *Heb.*12.11. 2. Becauſe there is *ſomewhat behinde of the ſufferings of Chriſt, to be filled up in our fleſh*, *Col.*1.24. *i.e.* ſome Reliques of that bitter paſſion-cup of his for us to drink. 3. Becauſe it is ſuch an expreſſion of a curſe to *have our reward*, and with *Dives*, *all our good things in this life*, and that an ominous ſigne that there is nothing left to be rewarded in another life.

S. *What then is to be thought of them, who to get the croſſe off from their own ſhoulders, and to put it on other mens, will venture on things moſt contrary to peace, and ſhake the quiet, perhaps the foundations of a Kingdome?*

C. I will ſay no more (and I can ſcarcely ſay worſe) then that they are *enemies to the croſſe of Chriſt*, a very ill and ſad ſpectacle among Chriſtians; and that there is nothing more unreaſonable then to pretend Chriſtianity for the doing this, which is ſo perfectly contrary to it.

S. *You have now paſt through all Chriſtian graces at the firſt aſſigned for conſidera-*

sideration. I shall put you in minde of the next thing whereof you have made your self my debtor, the difference *of, and* dependance *between* Justification *and* Sanctification, *wherein first you will please to give me the notion of the single termes. And* first, *what is* Justification.

C. It is Gods accepting our persons, and not imputing our sinnes, his covering, or pardoning our iniquities, his being so reconciled unto us sinners, that he determines not to punish us eternally. Sect. 4. *Of justification.*

S. *what is the cause of that?*

C. Gods free mercy unto us in Christ, revealed in the new Covenant.

S. *what in us is the* Instrumentall cause *of it?*

C. As an *Instrument* is logically and properly taken, and signifies an inferiour, lesse principall, efficient cause, so nothing in us can have any thing to do (*i. e.* any kinde of physicall efficiency) in this work; neither is it imaginable it should, it being a work of God's upon us, without us, concerning us, but not within us at all. And, if you mark, *Justification* being in plain terms but the accepting our persons and pardoning of sinnes, it would be very improper and harsh to affirm, that our works, our any thing, even our *faith* it self, should accept our persons, or pardon our sinnes, though in never so inferiour a notion; which yet they must, if they were *instrumentall* in our *Justification*. 'Tis true indeed, those necessary qualifications, which the Gospel requires in us, are *conditions* or *morall instruments*, without which we shall not be justified; but those are not properly called *instruments* or *causes*.

S. *What are those qualifications?*

C. Faith, repentance, firme purpose of a new life, and the rest of those graces, upon which in the Gospel pardon is promised the Christian; all comprizable in the *new creature*, *conversion*, *regeneration*, &c.

S. *Are these required in us, so as without them, we cannot be* justified? *How then are we justified by the* free grace of God?

C. Yes, these two are very reconciliable, for there is no merit in our Faith or Repentance, or any poor weak grace of ours to deserve Gods favour to our persons or pardon of what sinnes are past, or acceptation of our imperfect obedience for the future; 'tis his free grace to pardon and accept us on such poor conditions as these, and this free grace purchased, and sealed to us by the death of Christ.

S. *What now is* Sanctification?

C. The word may note either a *gift* of God's, his giving of grace to prevent, and sanctifie us; or a *duty* of ours, our having, *i.e.* making use of that grace; and both these considered together, either as an *Act*, or as a *State*. *Of Sanctification.*

S. *what is it as it signifies an* Act?

C. The infusion of holinesse in our hearts, or of some degrees of holinesse, and parallell to that, the receiving and obeying the good motions of Gods sanctifying Spirit, and laying them up to fructifie in an honest heart; the turning of a soule to God, or the first beginning of new life.

S. *What is it as it signifies a* State?

C. The living a new, a holy, a gracious life, in obedience to the good grace of God and daily improving and growing, and at last persevering and dying in it.

S. *what*

S. *what now is the dependance between* Juſtification *and* Sanctification?

C. This, that the firſt part of *Sanctification*, the beginning of new life, muſt be firſt had before God pardons or juſtifies any; then when God is thus reconciled to the new Convert upon his vow of new life, he gives him more grace, enables and aſſiſts him for that *ſtate of ſanctification*, wherein if he makes good uſe of that grace, he then continues to enjoy this favour and *Juſtification*; but if he performe not his vow, proceed not in Chriſtian holy life, but relapſe into *waſting acts* or *habits* of ſinne, then God chargeth again all his former ſinnes upon him, and thoſe preſent iniquities of his, and in them, if he return not again, he ſhall dye; as appears by *Ezek.* 18.24. *If the righteous* (*i.e.* the ſanctified and juſtified perſon) *depart from his righteouſneſſe, and committeth iniquity; in his ſinne, that he hath ſinned, he ſhall dye:* and by the parable of the King, *Matth.* 18. where he that had the debt pardoned him freely by his Lord, yet, for exacting over-ſeverely from his fellow ſervant, is againe unpardoned and caſt into priſon, delivered to the tormentors, *till he ſhould pay all that was due unto him*, v. 34. which Parable Chriſt applies to our preſent buſineſſe, v. 35. *So likewiſe ſhall my heavenly Father do alſo unto you.*

S. *But is not a man* juſtified *before he is* ſanctified; *and if he be, how then can his* Juſtification *depend on his* Sanctification?

C. If he were *juſtified* before he were *ſanctified* in any kinde, then would your reaſoning hold; for ſure by the ſame reaſon that *juſtification* might be begun before repentance or reſolution of new life, or converſion to God; it might alſo be continued to him that repented not, or that returned to his evill way: and therefore without all doubt this kind of *Sanctification* is precedent in order of nature to *Juſtification. i.e.* I muſt firſt believe, repent, and return, (all which together is that faith which is required as the condition of our being *juſtified*, a receiving of the whole Chriſt, a cordiall aſſent to his commands, as well as promiſes, a giving up the heart to him, a reſolution of obedience, a pronenеſſe or readineſſe to obey him, the thing without which (ſaith an ancient Writer) Chriſt can do none of his miracles upon our ſouls, any more then he could his mighty works among his unbelieving countrey-men) before God will pardon: (though indeed in reſpect of time there is no ſenſible priority, but Gods pardon and our change go together, *at what time ſoever we repent, or convert ſincerely, God will have mercy, i.e. juſtifie.*) A further proof of this, if it be needfull, you may take from the author to the *Hebrews*, c. 10. where having ſaid, v. 14. that *Chriſt by his own ſuffering perfected for ever them that are ſanctified*, intimating that they muſt be *ſanctified* before he perfect them, he addeth a proof by which theſe two things are cleared. Firſt, that to *perfect* there, ſignifies to forgive ſinnes or to *juſtifie*. Secondly, that this doctrine of the priority of *ſanctification* is agreeable to the deſcription of the ſecond Covenant, *Jer.* 31.33. That by *perfecting* he means *juſtifying* or pardoning of ſinnes, 'tis apparent by v. 17. *Their ſinnes and iniquities will I remember no more*; which muſt needs be acknowledged to be that part of the teſtimony that belongs to that part of the propoſition to be proved by it [τετελείωκεν εἰς τὸ διηνεκὲς, *he hath perfected for ever*] (the former part of the teſtimony belongs

τὸ ὁπτᾶδειν τῆς νόσου. Jobius *ap. Phot. bibl.*

belongs to the latter part of the proposition, as being an expression of sanctification) which may further thus appear; to *perfect*, in this Author, signifies to *consecrate to Priesthood* (c.2.10.5.9. & 7.28.) that, being applyed to us, is a phrase to note *boldnesse* or liberty to *enter* into the Holies, *v.*19. that again to pray confidently to God, which *v.* 18. is set to denote *pardon of sinne, and washing our hearts from an evill conscience, i.e.* from guilt of sinne, *v.* 22. Which being premised, the second thing most necessarily followes, that in *Jeremy* 31.33. the tenure of the Covenant sets *Sanctification* before *Justification*; for, saith the Apostle, προείρηκε, he *first said, I will put my law into their hearts, and put or write them in their thoughts, or mindes*, and then μετὰ, *after* the saying of that, καὶ, *Also I will no more remember their sinnes, nor their offences.* Many other Scripture evidences might be added to this matter, if it were needfull. As for those that make *Justification* to be before *Sanctification*, I hope and conceive they mean by *sanctification* that sanctified *state*, the actuall performance and practice of our vowes of new life and our growth in grace, and by our *Justification* that first act of pardon; and then they say true; but if they mean that our sinnes are pardoned before we convert to God, and resolve new life, & that the first grace enabling to do these, is a consequent of Gods having pardoned our sinnes; this is a mistake which in effect excludes *justification* by faith, which is that first grace of receiving of Christ and resigning our hearts up to him, and must be in order of nature precedent to our *Justification*, or else can neither be condition, nor instrument of it; and besides, this is apt to have an ill influence on practice, and therefore I thought fit to prevent it. The issue of all is, that God will not pardon till we in heart reform and amend, *He that forsaketh, i.e.* in hearty sincere resolution, abandons the sinnes of the Old man, *shall have mercy, and none but he.* And then, God will not continue this gracious favour of his, but to those who make use of his assisting grace to persevere in these resolutions of forsaking; so that the *justification* is still commensurate to the *sanctification*, an act of *justification* upon an act of *sanctification*; or a resolution of new life, and a continuance of *justification*, upon continuance of the sanctified estate.

S. *But is not God first reconciled unto us, before he gives us any grace to sanctifie us?*

C. So far reconciled he is, as to give us grace, and so far as to make *conditionall promises* of salvation, but not so as to give pardon or *justifie* actually; for you know, *whom God justifies, those he glorifies, i.e.* if they passe out of this life in a *justified estate*, they are certainly glorified; but you cannot imagine, that God will *glorifie* any who is not yet *sanctified*: for *without holinesse no man shall see the Lord.* And therefore you will eatily conclude, that God *justifies* none, who are *unsanctified*; for if he did, then supposing the person to dye in that instant, it must follow, either that the *unsanctified* man is *glorified*, or the *justified* man not *glorified.* Any thing else God may doe to the *unsanctified* man, but either *save* him, or do somewhat on which *saving* infallibly followes; and therefore give him grace he may, but till that grace be received and treasured up in an honest heart, he will never be throughly reconciled to him, *i.e. justifie* or *save.*

Gods method in saving a sinner.

S. *I pray then from these premises set me down the order or method used by God in the saving of a sinner.*

C. I will. It is this. 1. God gives his Sonne to die for him, and satisfie for his sins; so that, though he be a sinner, yet on condition of a new life he may be saved. Then 2. in that death of Christ, he strikes with him a *New Covenant*, a Covenant of mercy and grace. Then 3. according to that Covenant he sends his Spirit, and by the word and that annexed to it he cals the sinner powerfully to repentance; If he answer to that call, and awake, and arise, make his sincere faithfull resolutions of new life; God then 4. justifies, accepts his person, and pardons his sins past: Then 5. gives him more grace, assists him to *doe*, (as before he enabled to *will*) to performe his good resolutions. Then 6. upon continuance in that state, in those performances till the houre of death, he gives to him, as to a faithfull servant, a *crown of life.*

S. *The good Lord be thus mercifull to me a sinner. I blesse God, and give you many thanks for these directions, and shall be well pleased to continue you my debtor for the other particular you promised me, till some farther time of leisure, and so intermit your trouble a while.*

Lib. II.

Sect. I. Of Christs Sermon in the Mount.

The benefit I reaped by your last discourse, hath not satisfied, but raised my appetite to the more earnest importunate desire of what is yet behinde, the consideration of Christs Sermon in the Mount. *Which I have heard commended for an abstract of Christian Philosophy, an elevating of his Disciples beyond all other men in the world for the practice of vertue; But I pray, why did Christ when he preacht it, leave the multitude below, and goe up to a* Mount, *accompanied with none but Disciples?*

C. That he went up *to the Mount*, was to intimate the matter of this Sermon to be the Christian law, as you know the Jewish law was delivered in a *Mount*, that of *Sinai*. And that he would have no auditours, but Disciples, it was, 1. Because the multitude followed him not for doctrines, but for cures: *Mat.* 4. 24, 25. And therefore were not fit auditours of precepts. 2. Because these precepts were of an elevated nature, above all that ever any Law-giver gave before; and therefore were to be dispensed onely to choice auditours. 3. Because the hights and mysteries of Christianity are not wont to be abruptly dispensed, but by degrees, to them that have formerly made some progresse, (at least have delivered themselves up to Christs Lectures, entred into his School) *i. e.* to his Disciples.

S. *what then? are none but* Disciples *the men to whom this Sermon belongs? and if so, will it not thence follow that the commands contained in it, shall oblige onely the* successours *of those Disciples, the* Ministers *of the Gospell, and so all others be freed from that severity?*

C. That it was given onely to Disciples then, it may be acknowledged; but that will be of latitude enough to contain all Christians; for to be a *Disciple* of

of Christ, is no more then so; for you know Christ first called Disciples, and they followed him some time, before he sent them out, or gave them commission to preach, &c. *i. e.* before he gave them the dignity of *Apostles*, of which as onely the Ministers of the Gospel are their successours, so in Discipleship all Christian professours. And therefore you must resolve now once for all, that what is in this Sermon said to Disciples, all Christians are concern'd in indifferently; it is command and obligatory to all that follow him.

S. *You have engaged me then to thinke my selfe concern'd so nearly in it, as not to have patience to be longer ignorant of this my duty.*

will you please then to enter upon the substance of the Sermon, wherein I can direct my selfe so farre, as to discern the 8 Beatitudes *to be the first part. I pray how farre am I concern'd in them?* Of the Beatitudes.

C. So farre as that you may resolve your selfe obliged to the beleef: 1. That you are no farther a Christian, then you have in you every one of those graces, to which the *blessednesse* is there affixed. 2. That every one of those graces hath matter of present *blessednesse* in it: the word *blessed* in the front denoting a *present* condition, abstracted from that which afterwards expects them. 3. That there is assurance of future *blessednesse* to all those that have attained to those severall graces.

S. *I shall remember these three directions, and call upon you to exemplifie them in the particulars as they come to our hands: and therefore first I pray give me the first of these graces, what it is.*

C. Poverty of spirit. Of poverty spirit.

S. *what is meant by that?*

C. It may possibly signifie a *preparation* of minde or *spirit* to part with all worldly wealth, a contentednesse to live poor and bare in this world; but I rather conceive it signifies a lowly opinion of ones selfe, a thinking my selfe the meanest vilest creature, *least of Saints*, and *greatest of sinners*, contrary to that *spirituall* pride of the Church of *Laodicea*, *Rev.* 3. 17. which said she was *rich*, and *encreased with goods*, *and had need of nothing*; not knowing that she was *wretched*, and *miserable*, and *poore*, and *blinde*, and *naked*. This is that infant *child-temper* that Christ prescribes, so absolutely necessary to a Christian, *Mat.* 18. 4. and *c.* 19. 14. and that in respect of the *humility* of such, *c.* 18. 4. and the *littlenesse*, *Luke* 9. 48. *i. e.* being in our own conceit (which I conceive is meant there, by the phrase [*in spirit*]) the least, and lowest, and meanest, and (as *children*) most impotent unsufficient of all creatures.

S. *what now is the* present *blessednesse of such?*

C. It consists in this. 1. That this is an amiable and lovely quality, a charm of love amongst men, where ever 'tis met with; whereas on the other side, pride goes hated, and curled, and abomined by all; drives away servants, friends, and all but flatterers. 2. In that this is a seed-plat of all vertue, especially Christian, which thrives best, when 'tis rooted deep, *i. e.* in the humble lowly heart. 3. Because it hath the promise of grace, [*God giveth grace to the humble*,] but on the contrary, *resisteth the proud.*

S. *what assurance of future* blessednesse *is there to those that have this grace?*

αὐτῶν.

πτωχοὶ εὐαγγελίζονται.

τοιούτων.

C. It is expreſt in theſe words, [*for theirs, or of them is the Kingdome of Heaven*] which, I conceive, ſignifies primarily, that Chriſts Kingdome of grace, the true Chriſtian Church, is made up peculiarly of ſuch, as in the anſwer of Chriſt to *John*, *Mat.* 11. 5. a way of aſſuring him that he was the Chriſt; 'tis in the cloſe, the *poore are Evangelized*, or wrought on by the preaching of the Goſpel; and as *Mat.*18.4. *He that ſhall humble himſelfe as the childe, the ſame ſhall be greateſt in the Kingdome of Heaven, i. e.* a prime Chriſtian or Diſciple of Chriſt; and *c.*19.14. for *of ſuch* (which is a like phraſe parallel to [*of them*] here) *is the Kingdome of Heaven, i.e.* the Church, into which hee therefore commands them to be permitted to enter by baptiſme, and chides his Diſciples for forbidding them. Thus is the *Kingdome of Heaven* to be interpreted in Scripture in divers places of the New Teſtament, which you will be able to obſerve when you read with care.

S. *But how doth this belong to future bleſſednesse?*

C. Thus, that this Kingdome of *Grace* here, is but an inchoation of that of *Glory* hereafter; and he that lives here the life of an humble Chriſtian, ſhall there be ſure to reign the life of a victorious Saint.

Of mourning.

S. *what is* Mourning?

C. Contrition, or godly ſorrow conceived upon the ſenſe of our *wants* & *ſins*.

S. *what* wants *doe you mean?*

C. Spirituall *wants*, 1. Of originall immaculate righteouſneſſe, and holineſſe, and purity. 2. Of ſtrength and ſufficiency to doe the duty which we ought to God our Creatour, Chriſt our Redeemer, and the Spirit our Sanctifier.

S. *what* ſinnes *doe you mean?*

C. 1. Our originall depravednesſie, and proneneſſe of our carnall part to all evill. 2. The actuall and habituall ſins of our unregenerate; And 3. the many ſlips and fals of our moſt regenerate life.

S. *what is the preſent felicity of theſe* Mourners?

C. That which reſults from the ſenſe of this bleſſed temper, there being no condition of ſoule more wretched, then that of the ſenſleſſe obdurate ſinner, that being a kind of numneſſe, and lethargy, and death of ſoule; and contrariwiſe, this feeling, and ſenſibleneſſe, and ſorrow for ſinne, the moſt vitall quality, (as it is ſaid of feeling, that it is the *ſenſe of life*;) an argument that we have ſome life in us, and ſo true matter of joy to all that finde it in themſelves. And therefore it was very well ſaid of a Father: *Let a Chriſtian man grieve, and then rejoyce that he doth ſo.* Beſides, the *mourning* ſoule is like the watered earth, like to prove the more fruitfull by that means.

Doleat homo Chriſtianus, & de dolore gaudeat.

S. *what is the aſſurance of* future *felicity that belongs to this* mourner?

C. 'Tis ſet down in theſe words, [*for they ſhall be comforted*] Chriſt who hereafter gives, now makes promiſe of comfort to ſuch, the *reaping in joy* belongs peculiarly to them that ſow *in teares, and godly ſorrow worketh repentance to ſalvation*, when all other worketh death: And beſides, this aſſurance ariſeth from the very nature of *comfort* and refreſhment, (by which the joyes of heaven are expreſt) of which none are capable but the ſad diſconſolate *mourners:* nor indeed is heaven, the viſion of God, and revelation of his favour, matter of ſo much bliſſe, as when it comes to thoſe that wanted comfort, and when it wipes away

away all tears from their eies, who went mourning (*all the day*) all their life long.

S. *What is Meekneſſe?* Of Meekneſſe.

C. A ſoftneſſe, and mildeneſſe, and quietneſſe of ſpirit, expreſſing it ſelfe in many paſſages of our life. 1. In relation to God, and then it is a ready willing ſubmiſſion to his will, whether to *beleeve* what he affirms, be it never ſo much above my reaſon; (*the captivation of the underſtanding to the obedience of faith*) or to doe what he commands, and then 'tis *obedience*; or to endure what he ſees fit to lay upon us, and then 'tis *patience*; cheerfulneſſe in affliction, contentednesſe with our lot whatſoever it is, (contrary to all murmuring & repining, and *enmity to the croſſe*, and all reſtleſſe unſatisfiednesſe) the being dumb or ſilent to the Lord, *Pſal.* 37. 7. and reſolving with old *Eli*, *it is the Lord, let him doe what ſeemeth him good.* All which, *faith, obedience, patience*, though they be vertues of themſelves diſtinct from meekneſſe, ſtrictly taken, may yet be very fitly reduced to that head, in as much as meekneſſe moderates that wrath, which would by conſequence deſtroy them. 2. In relation to men, whether Superiours, Equals, or Inferiours. If they be our *Superiours*, then 'tis modeſty, and humility, and reverence to all ſuch in generall (at leaſt reductively, meekneſſe being an adjunct and help to thoſe vertues, removing that which would hinder them) but if withall they be our lawfull *Magiſtrates*, then our *meekneſſe* conſiſts in *obedience, active* or *paſſive*, acting all their legall commands, and ſubmitting (ſo farre at leaſt, as not to make violent reſiſtance) to the puniſhments which they ſhall inflict upon us, when we diſobey their illegal, in *quietneſſe of ſpirit*, and not being *given to changes*; the direct contrary to all *ſpeaking evill* of dignities.

S. *Wherein doth* meekneſſe *towards our* Equals *conſiſt?*

C. Thoſe may be our *friends*, or our *enemies*, or of a middle nature. If they be our *friends*, then *meekneſſe* conſiſts, 1. In the not provoking them, for *the wrath of man worketh not the will of God, Jam.* 1. 2. Bearing with their infirmities. 3. In kind, milde, diſcreet reproof of them; and 4. In patience and thankefulneſſe for the like from them again. 5. In *ſubmitting one to another in love, every one thinking another better then himſelfe.*

S. *But what if they be our* Enemies?

C. Then 'tis the meek mans part to *love, to doe good, and bleſſe and pray* for them, in no wiſe *to recompence evill with evill*, injury with injury, contumely with contumely, in no wiſe to *avenge our ſelves, but to overcome evill with good.*

S. *what if they be neither our friends, nor foes?*

C. Then meekneſſe conſiſts in humble, civill, modeſt behaviour towards them, neither ſtriving and contending for trifles, or treſpaſſes, or contumelies, nor moleſting with vexatious ſuits, nor breaking out into cauſleſſe anger, *proud wrath*, as *Solomon* cals it, rage or fury, nor doing ought that may provoke them to the like.

S. *But there is yet another notion of my Equals conſiderable, thoſe to whom I have done injury, what is* meekneſſe *toward them?*

C. It conſiſts in acknowledging the fault, and readineſſe to make ſatisfaction, in going and deſiring to be reconciled to ſuch a brother, and willingly ſubmitting to all honeſt means tending to that end.

S. *What is the duty of meekneſſe toward* Inferiours?

C. Condeſcending, kindneſſe, lovingneſſe, neither oppreſſing nor tyrannizing, nor uſing imperiouſneſſe, nor taking the rod when it may be ſpared, nor *provoking to wrath, Servants, Subjects, or Children.*

S. *Is there any other branch of* meekneſſe *which my queſtions have not put you in minde of, to communicate to me?*

C. There is one branch of it ſcarce toucht yet, the *meekneſſe* of our *underſtandings* in ſubmitting our opinions to thoſe that are placed over us by God; which though it be in ſtrict ſpeaking, the vertue of humility and obedience, and not the formall elicite act of *meekneſſe*: yet *meekneſſe* being ordinarily, and ſometimes neceſſarily annexed to theſe acts of thoſe vertues, I ſhall place them reductively under *meekneſſe.*

S. *What muſt this* meekneſſe *of our underſtandings be?*

C. The propereſt rules for the defining it, will be theſe. 1. That where, in any matter of doctrine, the plain word of God interpoſes it ſelf, there we muſt moſt readily yeild, without demurs or reſiſtance. But 2. If it be matter neither defined, nor pretended to be defined in Scripture, then with each particular man among us, the definitions of the Church wherein we live, muſt carry it, ſo farre as to require our yeilding and ſubmiſſion; and with that Church which is to define it (if it come in lawfull aſſembly to be debated) the tradition of the Univerſall, or opinion of the primitive Church, is to prevaile, at leaſt to be hearkened to with great reverence in that debate; and that which the greater part of ſuch a lawfull aſſembly ſhall judge to be moſt agreeable to ſuch rule, or (in caſe there is no light to be fetch't from thence, then) that which they ſhall of themſelves according to the wiſdome given them by God, agree upon to be moſt convenient, ſhall be of force to obliege all inferiours. 1. Not to expreſſe diſſent. 2. To obedience. But 3. If Scripture be pretended for one party in the debate, and the queſtion be concerning the interpretation of that Scripture, and no light from the Scripture it ſelfe, either by ſurveying the context, or comparing of other places, be to be had for the clearing it, then again the judgement of the univerſall or my particular Church, is to be of great weight with me; ſo farre, as if it command, to inhibit my venting my own opinion either publickly, or privately, with deſigne to gaine Proſelytes; or if all liberty be abſolutely left to all in that particular, then meekneſſe requires me to enjoy my opinion, ſo as that I judge not any other contrary-minded.

S. *But what if there be on both ſides great probabilities, but no demonſtration from Chriſtian principles, or interpoſing of the Church, which way will my* meekneſſe *then direct me to propend?*

C. That which muſt then direct me is my own conſcience, to take to that which ſeems to me moſt probable, and in that my *meekneſſe* hath nothing to do, nor can it obliege me to believe that which I am convinced is not true, nor to diſ-believe that which I am convinced is true: but yet before I am thus convinced, my *meekneſſe* will give me it's directions not to relye too overweeningly on my own judgement, but to compare my ſelf with other men, my equals, but eſpecially my ſuperiours, and to have great jealouſies of any my own ſingular opinions, which being repreſented to others as judicious as my ſelf, together

ther with the reasons that have perswaded me to them, do not to them prove perswasive; nay, after I am convinced, my *meeknesse* may againe move me to hearken to other reasons, that other men judge more prevailing, and if occasion be, to reverse my former judgement thus past upon that matter; it being very reasonable for me (though not to believe what I am not convinced of, yet) to conceive it possible for me not to see those grounds of conviction which another sees, and so to be really mistaken, though I think I am not; and then what is thus reasonable to be concluded possible, my *meeknesse* will bid me conclude possible, and having done that, advise me to choose the safer part, and resolve rather to offend and erre by too much flexibility, then too much perverseness; by meeknesse, then by selfe-love.

S. *What is the* present *felicity of the meek man?*

C. 1. The very possession of that grace being of all others most delightfull and comfortable, both as that that adornes us and sets us out beautifull and lovely in the eyes of others, (and is therefore called the *ornament of a meek and quiet spirit*, 1 *Pet.* 3. 4.) and as that that affords us most matter of inward comfort: As for example, that part of *meeknesse* which is opposed to revenge, and consists in bearing, and not retributing of injuries, this to a spirituall minded man is matter of infinite delight. 1. In conquering that mad, wilde, devillish passion of revenge; getting victory over ones self, which is the greatest act of valour, the thought of which is consequently most delightfull. 2. In conquering the enemy, of which there is no such way, as the *soft answer*, which, saith the Wise man, *turneth away wrath*; and feeding the hungry enemy, which, saith S. *Paul*, is the *heaping live coals upon his head*; and that the way that Metallists use to melt those things that will not be wrought on by putting of fire under them, which he expresses by *overcomming evill with good.* 3. In conquering or out-stripping all the Jewish and Heathen world, which had never attained to this skill of *loving of enemies*, which is only taught Christians by Christ. The honour of this must needs be a most pleasant thing. 2. It is matter of *present felicity* to us, in respect of the tranquillity and quiet it gaines us here, within our own breasts, a calme from those stormes that pride, and anger, and revenge, are wont to raise in us. And 3. In respect of the quiet peaceable living with others, without strife, and debate, without punishments, and executions, that are the portion of the seditious, turbulent disobedient spirits. Which is the meaning undoubtedly of the promise in the Psalmist, the *meek shall inherit the earth*, *i.e.* shall generally have the richest portion of the good things of this life; from whence this place in the Gospel being taken, though it may be accommodated to a spirituall sense, by interpreting the earth for the *land of the living*, yet undoubtedly it literally notes the land of *Canaan*, or *Judea*, which is oft in the Old and New Testament called the *earth*; and so then the promise of inheriting the earth, will be all one with that annexed to the fifth Commandement, *that thy dayes may be long in the land which the Lord thy God giveth thee*; *i.e.* a prosperous long life here is ordinarily the meek mans portion, which he that shall compare and observe the ordinary dispensations of Gods providence, shall finde to be most remarkably true, especially if compared with the contrary fate of turbulent seditious persons. *ψ* 7ñ.

S. *But*

S. *But if this reward belong to the* meek *in this life, what aſſurance of future felicity can he have, there being no other promiſe to him here, but that he ſhall* inherit the earth?

C. The temporall reward can no wayes deprive him of the eternall; but as the temporall *Canaan* was to the Jew, a type, and to them that obeyed, a pledge of the eternall, ſo the earth here a reall inheritance below, and a pawn of another above; and this is the *meek* mans advantage above many other duties, a double *Canaan* is thought little enough for him; the ſame felicity in a manner attending him, which we believe of *Adam*, if he had not fallen, a life in Paradiſe, and from thence a tranſplantation to Heaven. The like we read of them that part with any thing dear to them for Chriſts ſake, or in obedience to Chriſts command, (which I conceive belongs eſpecially to the liberall minded man) he ſhall have *a hundred fold more in this life, and in the world to come, everlaſting life*; and unleſſe it be here to the meek (or to godlineſſe in generall, 1 *Tim.*4.8.) we meet not with any other temporall promiſe in the New Teſtament: which may therefore be reſolved very well to be parallel to that other, not only in the hundred fold, or inheritance in this life, but in that other alſo of another life. Beſides, other places of Scripture there are that intimate the future reward of the *meek*, as where it is ſaid to be *in the ſight of God of great price*; and that *if we learn of Chriſt to be meek, we ſhall finde reſt to our ſouls*; and even here the *bleſſedneſſe* in the front, noting preſent bleſſedneſſe, cannot rightly do ſo, if there were no future reward alſo belonging to it, it being a curſe, no bleſſing, to have our *good things* with *Dives*, or with the Hypocrite, our *reward in this life*, and none to expect behinde in another.

Of hungring and thirſting after righteouſneſſe.

S. *what then is the fourth grace?*

C. Hungring and thirſting after righteouſneſſe.

S. *what is that? And* 1. *what is meant by* righteouſneſſe?

C. It is of two ſorts. 1[st]. *Inherent*, and then *Imputed*; the *inherent*, imperfect, proportioned to our ſtate, conſiſting in the mortifying of ſinnes and luſts, and ſome degrees of holy new life: the *imputed*, is Chriſts righteouſneſſe accepted as ours, which is in plain words, the pardon of our ſinnes, and acceptation of our perſons in Chriſt.

S. *what is* hungring *and* thirſting?

C. You may joyn them both together, and make them one common appetite of both thoſe kindes of righteouſneſſe. Or if you pleaſe, you may more diſtinctly ſet them thus, that *hungring* is an earneſt appetite or deſire of food, and here in a ſpirituall ſenſe is apportioned to the firſt kinde of righteouſneſſe, that of Gods ſanctifying grace, which is as it were bread or food to the ſoul to ſuſtain it from periſhing eternally; and ſo *Hungring after righteouſneſſe*, is an eager, impatient, unſatisfyable deſire of grace, of ſanctity to the ſoule, and that attended with prayer and importunity to God for the obtaining of it.

S. *what is* thirſting after righteouſneſſe?

C. Thirſting is a deſire of ſome moyſture to refreſh, & is here apportioned to that ſecond kinde of righteouſnes conſiſting in *pardon of ſin*, wch is the refreſhing of the panting ſoul mortally wounded, & ſo like the *Hart* in the Pſalmiſt, *longing after the water brooks*, to allay the feaver conſequent to that wound, to quench the

the flame of a ſcorching conſcience; and ſo *Thirſting after righteouſneſſe*, is a moſt earneſt deſire of pardon, and petitioning of it from God in Chriſt, and never giving over that importunity, untill he be inclined to have mercy.

S. *what* preſent *felicity can there be in this* Hunger *and* Thirſt?

C. As appetite or ſtomack to meat is a ſigne of health in the body, ſo is this *hunger* in the ſoule, a vitall quality, evidence of ſome life of grace in the heart, and in that reſpect matter of *preſent* felicity; whereas on the other ſide, the decay of appetite, the no manner of ſtomack, is a piteous conſumption-ſigne, and moſt deſperate prognoſtick; and not caring for grace or pardon, for ſanctification or juſtification, the moſt mortall deſperate condition in the world.

S. *what aſſurance of future happineſſe attends this* Hungring?

C. As much as Gods promiſe of filling can afford. Nay, proportionably to the two parts of the appetite, the ſtate of glory is full matter of ſatisfaction to each; there is there *perfect holineſſe* without mixture of infirmity or carnallity, anſwerable to the hungring after *inherent* righteouſneſſe; and there is there *perfect finall pardon* and acquittance from all the guilt and debt of ſinne, and ſo the *thirſt* of *imputed* righteouſneſſe is ſatisfied alſo. So that he that hath no other *hunger* or *thirſt* but theſe, ſhall be ſure to finde ſatisfaction, which they that ſet their hearts upon carnall worldly objects, *hungring* after wealth and ſecular greatneſſe, luſts, &c. ſhall never be able to arrive to, either here or hereafter; ſuch acquiſitions being here, if attain'd to, very unſatisfying, the more we have of them, the more we deſire to have, and in another world no expectation of ought that ſhall be agreeable to ſuch deſires.

S. *what is* Mercifulneſſe?

Of mercifulnes. צדקה and חסד δικαιοσύνη, & ἐλεημοσύνη.

C. Abundance of charity or goodneſſe, or benignity; there being in the Scripture-ſtile two words near kin to one another, *juſtice* and *mercifulneſſe*, ordinarily going together; but the latter a much higher degree then the former; the firſt ſignifying that *legall* charity that both the law of nature and *Moſes* require to be performed to our brethren, but the ſecond an abundance or ſupereminent degree of it; expreſſions of both which we have, *Rom.* 5.7. under the titles of the *righteous man*, and the *good man*.

S. *wherein doth this* mercifulneſſe *expreſſe it ſelfe?*

C. In two ſorts of things, eſpecially, 1. Giving, 2. Forgiving.

S. *In* giving *of what?*

C. Of all ſort of things that our abilities and others wants may propoſe to us: ſuch are, reliefe to thoſe that are in diſtreſſe, eaſe to thoſe in pain, almes to poor houſe-keepers, vindication of honeſt mens reputation when they are ſlandered; but above all to mens ſoules, good counſell, ſeaſonable reproofs, encouragement in performing of duty when they are tempted to the contrary, comfort in time of worldly afflictions, but eſpecially of temptation; ſtrengthening in the wayes of God, and whatſoever may tend to the good of any man.

S. *what mean you by* forgiving?

C. The not avenging of injuries or contumelies, not ſuffering their treſpaſſes againſt men, nay, nor ſinnes againſt God to cool or leſſen my charity and mercy to them, but loving and compaſſionating and ſhewing all effects of true Chriſtian mercy (ſuch eſpecially as may do them moſt good) as well to enemies and ſinners as friends.

S. *what is the* present *felicity that attends this grace?*

C. 1. The present delight of having made another man happy, of rescuing a poor soul wrestling with want, &c. from that pressure to reprieve him that was as it were appointed to dye, certainly the most ingenuous pleasure in the world.

ἀληθέστερον ἢ εὐεργετεῖν. *Pyth.*

2. The gloriousnesse of so doing; a kinde of God-like act; one of the two things which a Heathen could say was common to us with God; especially, if it be an act of ghestly mercy, an almes, a dole, a charity to the soule; to retcue a poor sinner dropping into the pit, reeling into Hell, by conference, advice, examples of heavenly life, not only to save my self, but others also; this is in a manner to partake of that incommunicable title of Christ, that of *Saviour*; such a thing to which (saith *Aristotle*) as to an *heroick quality belongs not praise, but pronouncing blessed*; according to that of S. *Paul* from our Saviour, it is *more blessed to give, then to receive*: a blessed thing to give.

οὐκ ἐπαινεῖσθαι ἀλλὰ μακαρίζεσθαι.

S. *what assurance is there of* future *blessednesse to such?*

C. The greatest in the world, from this promise annext, [*they shall obtaine mercy*] Gods punishments are mostly answerable to our sinnes, he thinks good to give us a sight of our transgression by the manner of his inflictions, and so he is also pleased to apportion his rewards to our graces; mercies to the mercifull most peculiarly; by *mercy* meaning, 1. Acts of bounty, liberality, temporall abundance, the portion of the Almes-giver, and spirituall abundance of grace, of strength in time of temptation. 2. Mercy in forgiving, pardoning, not imputing our sinnes. Upon which ground it is, that in the forme of prayer which he hath himself prescribed us, he annexeth the *forgiving of all trespassers against us*, to our prayer for *forgivenesse to our selves*, as the condition without which we may not hope for such forgivenesse.

Of Purity of heart.

S. *what is* purity in heart?

C. The *Heart* signifies the inner man, and especially the practicall part, or principle of action. And the purity of that is of two sorts; the *first*, that which is contrary to *pollution*; the *second*, that which is contrary to mixture; as you know *water* is said to be *pure*, when it is clean, and not mudded and defiled; and *wine* is said to be *pure*, when it is not mixt. In the first respect it excludes *carnality*, in the second, *hypocrisie*.

ἀκέραιον.

S. *when may a man be said to be* pure in heart, *in the first sense?*

C. When not only in the members, or instrumens of action, but even in the *heart*, all parts of carnality or worldlinesse are mortified. As when we neither are guilty of acts of uncleannesse, nor consent to unclean desires; nay feed not so much as the eye with unlawfull objects, or the *heart* with filthy thoughts; and because there be other pieces of carnality besides, as strife, faction, sedition, &c. yea, and pride, and the consequents of that; all these must be wrought out of the heart, or else we have not attained to this *purity*; but are in the Apostles phrase, 1 *Cor.* 3. 3. *still carnall*. And so for wordlinesse (for earth you know will pollute also) when I not only keep my self from *acts* of injustice and violence, but from designes of oppression, nay from *coveting* that which is anothers; and so likewise for Satanicall injections, when I give them no manner of entertainment, but reject them, suffer them not to stay upon the soule, and so defile it.

S. *When*

S. *When may I be said* pure in heart, *in the second sense?*

C. When I attain to sincerity; when I favour not my selfe in any known sin; double not with God; divide not betweene him and my owne lust, owne ends, owne interests; between God and *Mammon*, God and the praise of men, &c. For this is sure a main part of the damning sinne of hypocrisie, against which there are so many woes denounced, (not the appearing to others lesse sinfull then we are, for that is not more unpardonable, but lesse damning then open, professt, avowed, scandalous sinning; but) the halting between God and *Baall*, the not loving and serving God with all our heart; the admitting other rivals with him into our hearts.

S. *But is no man to be thought a good Christian, that hath either carnality, or hypocrisie in him?*

C. None that is either carnall, or hypocrite. But the truth is, as long as we live here, and carry this flesh about us, somewhat of carnality there will remain to bee daily purged out; and so also some doublings, some reliques of hypocrisie; somewhat of my selfe, my own credit, my own interests still secretly interposing in my godliest actions; But these (so they be not suffered to reign, to be the chief masters in me, to carry the main of my actions after them) may be reconciliable with a good estate; as humane frailties, not wasting sins.

S. *what is the present felicity that belongs to such?*

C. To the first sort of *purity* belongs, 1. That contentment that results from having overcome and kept under that unruly beast, the carnall part, and brought it into some tearms of obedience to the spirit. 2. The quiet and rest that proceeds from *purity* of heart, contrary to the disquiets and burnings that arise from unmastered lusts. 3. The ease of *not serving* and tending *the flesh*, to *obey it in the lusts thereof*. 4. The quiet of conscience, absence from those pangs and gripings, that constantly attend the commission of carnall sins. The same may in some measure be affirmed of all the other branches of the first kind of *purity*. And for the second, as it is opposite to *mixture*, or hypocrisie; the conscience of that is matter of great serenity of minde, of Christian confidence and boldnesse towards God and man; when I have no intricacies, *Meanders*, windings and doublings within me; need not disguises or artifices of deceit; but can venture my selfe naked and bare to Gods eye; with a, *Prove me, O Lord, and try me, search my reines and my heart.* And so to men; feare not the most censorious strict survey, have a treasure of confidence, that I dread not the face of any man; have no pains, no agonies for fear of being deprehended, which the hypocrite is still subject unto.

S. *what is the reward apportioned to purity hereafter?*

C. The *Vision of God*, which, 1. Onely the *pure* are capable of. And 2. which hath no matter of felicity in it, but to such.

S. *Why are onely the pure capable of the sight of God?*

C. Because God is a Spirit, and cannot be seen by carnall eies, till they be cleansed and purged, and in a manner spiritualized; which though it be not done throughly till another life, yet *purity* here, such as this life is capable of, is a most proper preparative to it; and therefore is said to be that, *without which no man shall see the Lord*; which you know is affirmed of *holinesse*, *Heb.* 12. 14.

which word in that place ſignifies the very *purity* here ſpoken of.

S. *VVhy hath the Viſion of God no felicity in it, but to the* pure *?*

C. Becauſe a carnall faculty is not pleaſed with a ſpirituall object; there muſt be ſome agreeableneſſe before pleaſure is to be had, and that pleaſure neceſſary to felicity.

Of Peace-making.

S. *what is meant by* Peace-making *?*

C. The word *Peace-makers* ſignifies no more then peaceable minded men. The notion of *making* in Scripture-phraſe, belonging to the bent of the ſoule; as to *make a lie*, is to be given to lying, to practice that ſinne, to be ſet upon it. So, *to doe* (which is in Greek, to *make*) *righteouſneſſe and ſinne*, 1 *John* 2. 29. and 3. 4. notes the full bent and inclination of the ſoule to either of them. So to *make peace* both here, and *Jam.* 3. 18. is to have ſtrong hearty affections to peace.

S. *VVherein doth this peaceable affection expreſſe it ſelfe ?*

C. In many degrees; ſome in order to private, ſome to publick peace; ſome to preſerve it where it is, ſome to reduce it where it is loſt.

S. *VVhat degrees of it in order to* private peace *?*

C. 1. A command and victory over ones paſſions, eſpecially *anger* and *covetouſneſſe*; the former being moſt apt to diſquiet families, the latter neighbourhoods. The angry man will have no peace with his ſervants, children, nay wife, and parents, any that are within the reach of his ordinary converſation: and the covetous man will contend with any near him, that have any thing that he covets. 2. Charitable or favourable opinion of all men, and actions, that are capable of candid interpretations. Jealouſies in the leaſt ſocieties being the moſt fatall enemies to peace, and fomenters of the leaſt diſcontents into the mortalleſt feuds and hatreds. 3. An apertneſſe and clearneſſe of mind, in a friendly debate, with friends or neighbours, of any actions which have paſt, ſubject to miſconſtruction, without all concealing of grounds of quarrell, not ſuffering them to broyle within, but diſcreetly requiring an accompt of all ſuch dubious accidents of thoſe who are concerned in them. 4. The reſolving againſt contentions, and litigations in law as much as is poſſible, being rather content to ſuffer any ordinary loſſe, then to be engaged in it; and in greater matters referring it to arbitrament of honeſt neighbours, then to bring it to ſuit. 5. Expreſſing a diſlike to flatterers, whiſperers, and backbiters, and never ſuffering our affections to be altered by any ſuch. By theſe you will gueſſe of other degrees alſo.

S. *VVhat in order to* publick peace *?*

C. 1. Contentment in our preſent ſtation, and never faſtning our ambition and covetiſe on any thing which will not eaſily be attained without ſome publick change or innovation. 2. Willing obedience to the preſent government of Church or State. 3. Patience of the croſſe, or preparation for that patience, and reſolving never to move a State, to get my ſelfe from under any preſſure. 4. Reſolving on the truth of that ſacred dictate, that the faults and infirmities of Governours are by God permitted for the puniſhment of the people; and that conſequently they are to be look't on not in a direct line onely or chiefly, to cenſure them; but in order to reflexion on our ſelves, to obſerve

ſerve what in our ſelves hath ſo provoked God to puniſh us. 5. The not thinking our own opinions in religion (ſuch as are not of faith) of ſuch importance, as either to deny ſalvation, or communion to any that differ from us. 6. Modeſty and calmneſſe in diſputing. 7. Not affixing holineſſe to opinions, or thinking them the beſt men that are moſt of our perſwaſions. 8. The not defining too many things in religion. And many others you will judge of by theſe.

S. *What to preſerve it where it is?*

C. 1. Valuing of it according to its true eſtimation, as that which is in the eyes of men very amiable, and *in the ſight of God of great price.* 2. Conſidering how inſenſibly it may be loſt, and with how great difficulty recovered again, and how near a hell this life is without it. 3. Prudent watching over it, and over thoſe that are enemies to peace. 4. Not being eaſily provoked, but overcoming ſtrife with mildneſſe, or kindneſſe, *the ſoft anſwer, &c.* and *overcoming evill with good.* 5. Praying conſtantly to God the Authour of peace for the continuance of this beloved creature of his among us.

S. *What to recover it when it is loſt?*

C. 1. Humbling our ſoules, amending our lives, ſearching out thoſe peculiar reigning ſins that have made this bleſſing too good for us to enjoy. Making our peace with God firſt. 2. Examining what I have contributed toward the removing of it, whom I have ſlandered, &c. and repairing what I have thus done by confeſſion and ſatisfaction. 3. By inceſſant prayer to God fetching it back again.

S. *What is the preſent felicity that belongs to ſuch?*

C. 1. The preſent reſt and peace, the greateſt of all worldly pleaſures, and which is, as health in the body, the foundation of all other ſuperſtructions of temporall joy. 2. The conſcience of the charitable offices done to all others by this means. 3. The honour of being like God in it, who is the *God of Peace*, and like *Chriſt* who came on this errant to this earth of ours, *to make peace* between the greateſt enemies, his father and the poor ſinner-ſoul.

S. *What is the reward apportioned to peaceableneſſe hereafter?*

C. 1. Gods acknowledgement of us, as of thoſe that are like him. 2. Pardon of ſins, and eternall reſt, and peace hereafter.

S. *To whom doth the laſt* Beatitude *belong?*

C. To thoſe, 1. That are *perſecuted for righteouſneſſe ſake.* 2. That are *reviled falſly for Chriſts ſake.*

Of Perſecution for righteouſneſſe ſake.

S. *How doe theſe differ one from the other?*

C. Onely as a more generall word, and a more ſpeciall. *Perſecution* ſignifies properly and ſtrictly, being purſued, and driven, and hunted, as noxious beaſts are wont, but in common uſe noteth what ever calamity or affliction the malice or tyranny of others can lay on us; and *Reviling* is one ſpeciall kinde of it, which is moſt frequently the true Chriſtians lot. Becauſe 1. Thoſe that have no ſtrength or power to inflict other injuries, have yet theſe weapons of their malice always in readineſſe. 2. Becauſe they who are not good Chriſtians themſelves, doe in their own defence think themſelves obliged to defame thoſe that are; their good actions being, when they are ſilent, ſo reproachfull to them,

Διωγμός.

them, made *to reprove their thoughts, Wisd.* 2.14. And so they by their tongues to revenge themselves upon them; to redeem their reputation by that means.

S. *But what is meant by the phrases,* [for righteousnesse sake] *and* [falsly for my sake?]

C. Those words contain a restraint or limitation of the subject, to this purpose; that the *Beatitude* belongs not to those indefinitely that are *persecuted* and *reviled*; for many may thus justly *suffer, as theeves, as murtherers, evill doers, busie-bodies, 1 Pet.* 4.15. And little joy or blessednesse in that; but to those peculiarly that are true Christians; Either 1. For some good action wherein their Christianity and the testimony of a good conscience is concerned; as when men are *reviled* or *persecuted*, because they will not either totally forsake, and Apostatize from Christ, or in any particular occurrent offend against him: Or when some such Christian performance brings this consequent *persecution*, or reproach upon them. Or 2. For some indifferent sinlesse action; which though it be not done in necessary obedience to Christ, yet bringing unjust persecution or reviling falsly upon them, may (though in an inferiour degree) belong to this matter. And in that case be thought to be permitted by our wise and good God, &c. disposed or ordered by him for our *Beatitude, i. e.* for the benefit of us as Christians; either as a chastisement of our other sins, that we may not be condemned with the world; or as a means of triall whether we will bear it patiently and Christianly.

S. *Wherein doth the present felicity of those consist?*

C. 1. In having our evill things in this life, that so all our good things, our reward, may remain on arreare, unpaid till another life. 2. In the honour and dignity of suffering for Christs sake. 3. In conformity with the ancient Prophets and Champions of God in all ages. 4. In the comfort that proceeds from this evidence and demonstration of our being true Christians, for that is the meaning of [*yours is the Kingdome of Heaven.*] *i. e.* the state of Christians, or the true Christian state. It being a Christian aphorisme, that *God chastens every Sonne, Heb.* 12.7. and that the good things, that are made good to Christians here, shall be *with persecutions, Mar.* 10.30. 5. In this pledge of Gods favour to us, in that we are thought worthy to suffer shame for his name. 6. In the assurance of a greater reward hereafter, proportioned to our sufferings here.

S. *What is the reward hereafter apportioned to this?*

C. A greater degree of glory in heaven.

S. *You told me, at your entring on the* Beatitudes, *that I was no farther to beleeve my selfe a Christian, then I should finde all and every of these graces in me to which these* beatitudes *are prefixt; that I can without difficulty acknowledge for all the former, and resolve I am no farther a Christian, then I am* poor in spirit, mourning, meek, hungring and thirsting after righteousnesse, merciful, pure in heart, *and* peaceable; *but the last sticks with me, and I cannot so easily assent to that, that I cannot be a Christian unlesse* I be persecuted and reviled. *I pray clear that difficulty to me.*

C. I shall, by saying these four things to you. 1. That though to be *persecuted* is no duty of ours, yet, 1. To bear it patiently, and 2. Rejoyce in it when

when it befals us, and 3. That it be for righteousneſſe ſake, when it is, is our duty required of all Chriſtians. 2. The very being *perſecuted*, though it be not a duty again, is yet a mark and character of a Chriſtian; and the Scripture doth ſeem to affirm, that no good Chriſtian ſhall ever be without his part in it, *Heb.* 12. 6. &c. And it will be hard for any to find out one holy man that hath paſſed through his whole life without this portion. 3. If it ſhall not be ſo generall a rule as to be capable of no exception, but ſome good Chriſtians be found, which are not *perſecuted*, yet ſtill the preparation of minde for this indurance, is neceſſary to every Chriſtian. 4. The being *perſecuted* ſhall contribute much to the increaſe of our glory, and ſo may ſtill be ſaid neceſſary reſpectively (though it ſhould not be affirmed abſolutely) to the attaining of that degree of glory: and therefore this is placed after all the reſt, as a means of perfecting and conſummating the Chriſtian, that as the former ſeven are neceſſary to the attaining a crown at all, ſo this to the having ſuch a crown, or ſo many gems in it.

Of the Order of the Beatitudes.

S. *Is there any thing now which from the order of theſe Beatitudes you would think fit to teach mee?*

C. Yes, eſpecially two things. 1. That the grace firſt named is a generall principall grace, which is the foundation of all the reſt. Where that is once ſetted and planted, all the reſt will more eaſily and more happily follow. *Humility* is the ſeed-plat of all, and from thence it is moſt proper to proceed. 1. To *mourning* or ſorrow for ſinne; the *humble* heart is a melting heart. 2. To *meekneſſe* and quietneſſe of ſpirit; the *humble* heart is the next degree to that already. 3. To *hungring and thirſting after righteouſneſſe*; the *humble* heart will moſt impatiently deſire both pardon of ſinne, (that firſt kinde of righteouſneſſe) and grace, to ſanctifie, (that ſecond kinde of righteouſneſſe.) 4. To *mercifulneſſe*; the *humble* heart will be moſt ready to give and forgive. 5. To *purity of heart*; the *humble* heart is moſt unreconciliable with all filthineſſe both of the fleſh and ſpirit: but eſpecially the latter, of which pride, a chief particular, is the direct contrary to humility. 6. To *peaceableneſſe*; contention being generally the effect of pride. 7. To *perſecution and reviling*; humility, 1. being apt to tempt the proud worldlings to revile and perſecute: 2. being ſure to work patience of them in the Chriſtian.

S. *What is the ſecond thing that from the Order you obſerve?*

C. The interchangeable mixture of theſe graces; one toward God, and another toward man: thus interweaved, that the firſt reſpects God, the next man; the next God again, and ſo forward till it comes to the laſt, which reſpects God again. For having told you, that the firſt is a generall fundamentall grace, as the head to all the reſt, it follows that the ſecond, that of *mourning*, muſt be the firſt particular, which being faſtened particularly on ſinne, reſpecteth God, againſt whom we have ſinned: then next to that, *meekneſſe* reſpecteth our neighbour eſpecially; and 3. *hungring* and *thirſting* after righteouſneſſe, (which is all to be had from God) reſpecteth God. *Mercifulneſſe* again reſpecteth man. *Purity* in heart, God; *Peaceableneſſe*, man; and laſtly *perſecution* for righteouſneſſe ſake, & patience of it, as coming from a conſideration and beleef of Gods provident diſpoſall of all things, reſpecteth God againe. So that you ſee the firſt and the laſt reſpecteth our duty toward God, who is *Alpha* and *Omega*,

mega, the first and the last; and those between, divided between our neighbour and God. That so we may resolve, that to God belongs the chief, and first, and last of our love and obedience, yet so as not to exclude but require also in its subordination our care of duty and love toward man also; one intermixing lovingly and friendly with the other, and neither performed as it ought, if the other be neglected.

S. *I conceive you have now concluded the explication of the first part of this Sermon. God give me grace to lay all the severals to heart.*

Sect. 2. *Christians must be exemplary.*

What is the summe of the second branch or Section in it?

C. It consists of the four next verses, to wit, *v.*13,14,15,16. and the summe of them is, the necessity that the graces and vertues of Disciples, or Christians, should be evident and exemplary to others also, *i. e.* to all Heathens and sinners, and all indefinitely which may be attracted by such example. This is enforced by four resemblances. 1. Of *Salt*, which as long as it is salt, hath a quality of seasoning of other things, to which it is applyed. 2. Of the *Sunne*, that is apt to illuminate the dark world. 3. Of *a City on a Hill*, which is conspicuous. 4. Of *a Candle set in a Candlestick*, which giveth light to all that are in the house. By all which he expresses, that those graces are not to be accounted Christian, which either, 1. do not bring forth fruits, and so remaine but dull habits, useless possessions; Or 2. that are not made exemplary to others.

S. *But sure all this belongs to Ministers and men in eminent place only; they are the* salt of the earth, *and* light of the world, *not every private Christian.*

C. Yes, every private Christian, for such are the Disciples to which Christ here speaks, the same auditors to every part of the Sermon, and so the duty of exemplary lives in some measure required of every of them, who before were bound to be *meek* or *peaceable*, *&c. i. e.* (as 'tis apparent, *v.*1.) all those that are entred into the Schoole of Christ: not only Apostles, (whose successors Ministers are) for as yet there were none such, (the Apostleship and sending abroad to preach with a Commission to that purpose, beginning together, both after this, *c.* 10.1) but, I say, all Disciples, that is, all Christians, that undertake to follow Christ, and expect any good by him.

S. *What then is the meaning of this necessity that the Christians graces must be evident and exemplary?*

C. 'Tis this. 1. That a Christian must not content himself in doing what Christ commands, but must also dispose his actions so as may most tend to Gods honour, which consists in bringing in many Disciples unto him, and which ought to be as precious to a Christian as the salvation of his soul. 2. That he ought to labour the conversion of others, (in charity to them) the extending not inclosing of Gods kingdome.

S. *This Doctrine is clear, and therefore I will detaine you no longer on this Section.*

Sect. 3. *Christ did not abolish*

What is the summe of the next Section which consists of four verses more, 17, 18, 19, 20.

C. It is in brief the attestation of two great Christian truths.

S. *What is the first of them?*

C. That Christianity is not contrary to the lawes by which mankinde had formerly

formerly been obliged, is not destructive of them; Christ now commands nothing that the naturall or morall law had forbidden, or forbids nothing that that had commanded: this is affirmed in three formes in this Section. First, *v.17. He came not to destroy the Law and the Prophets, i.e.* the doctrine designed and taught by them; and it would be a very dangerous errour, very noxious to practice, to think he did, *think not, &c.* Secondly, *v.18.* He affirms with an asseveration, that the *least* letter or *tittle of the Law*, shall not be destroyed, *i.e.* lose its obligingneſſe, (*till all be fulfilled*, we read; it is,) *till all things be done, i.e.* till the world be at an end, or (which is the same at the beginning of the Verse, though in other words,) *till Heaven and Earth, i.e.* this present world, *passe away*, or is dissolved. Thirdly, *v.19.* He pronounces clearly, that he that affirmes any the least commandement of the Law to be now outdated, that not only breaks them himself, but teaches others that they are not obliged to keep them, he shall be called the *least in the Kingdome of Heaven, i.e.* shall not be accounted a Christian; for so the kingdome of Heaven frequently signifies in the Scripture.

ἕως ἂν πάντα γένηται.

S. *What is the second thing?*

C. That Christ hath perfected the law, and set it higher, then any the most studied Doctor did think himself obliged by it formerly. And this is affirmed here also by two phrases; First, *v.17. I came not to destroy the Law, but to perfect it.* The *Greek* word wch we render [*perfect*] is answerable to an *Hebrew*, wch signifies not only to *perform*, but to *perfect*, to *fill up*, as well as to *fulfill*; & so rendred sometimes by one, sometimes by tother. And the Greek it self is so used in like manner, when it refers to a word or a prophesie, then 'tis to *perform*, to *fulfill*. 2 *Chro.* 36.22. 1 *Mac.*2.55. In other cases 'tis to *fill up*, to *compleat*, to *perfect*, *Eccl.*33.16. & 39.12. & 2 *Chron.*24.10. And that 'tis so in this place, may appear by the ancient Greek Fathers, which expresse it by two similitudes. 1. Of a vessell that had some water in it before, but now is filled up to the brim. 2. Of a picture that is first drawn rudely, the limbs only, and lineaments, with a cole or the like. But when the hand of the Painter comes to draw it in colours to the life, then 'tis said to be *filled up*. 2. That *except your righteousnesse, i.e.* Christian actions and performances, *exceed the righteousnesse of the Scribes and Pharisees, i.e.* go higher then that strictest sect of the Jewes, the Doctors among them, thought themselves obliged to, or taught others that they were, they shall not passe for Christians here, or prove Saints hereafter. In which words sure he doth not pitch on the name of Scribes and Pharisees peculiarly, as those that were the greatest evacuators of the law by their own hypocriticall practises or false glosses in some particulars; but the Pharisees as the most exact sect among the Jewes, *Acts* 26.5. and the Scribes, as the Doctors of the law, and those that knew better what belonged to it then other men; and both together those *that sate in Moses chaire*, and taught there truly (though they practised not [*they say, but doe not*] the doctrine of the *Mosaicall* law in that manner, as others were obliged to perform it, *Matth.*23.2. This same truth is also farther proved in the remainder of this Chapter, by induction of severall particulars of the law, first barely set downe by Christ, and then with Christs improvement added to them, in this form of speech, *but I say unto you.* And though this be no new

But perfect the Law.
πληρῶσαι.
כלם
τελέω.
τελειόω.
συναγαφία.
ζωγράφησις.

doctrine, but affirmed diſtinctly by moſt of the *ancient*, eſpecially the *Greek writers*, before S. *Auſtines* time; and thus far acknowledged by all parts, that Chriſt required more of his Diſciples, *i. e.* of Chriſtians now, then the Jewes by any clear revelation had been convinced to be more neceſſary before, (which is in effect as much as I ſhall deſire to have granted:) Yet I have thought good to confirm it yet farther to you, (becauſe it is the foundation of a great weighty ſuperſtructure) by two things. 1. By one other remarkable place of Scripture. 2. By ſome reaſons which the Fathers have given for the doing of it.

S. *What is that remarkable place of Scripture?*

C. In the firſt Epiſtle of Saint *John*, *chap.* 1. prefaced and brought in with more magnificent ceremony, then any one paſſage of Scripture. *That which was in the beginning, &c. v.* 1. *That which we have ſeen and heard, &c. v.* 3. and *Theſe things write we, v* 4. *This then is the meſſage, &c. v.* 5. all which are remarkable characters ſet upon that which follows, ſhewing it to be the ſumme of the whole Goſpel, or doctrine of Chriſt; and 'tis this, [*That God is light, and in him is no darkneſſe at all*,] *v.* 5. Which words ſo uſher'd in, you will eaſily beleeve have ſomewhat more in them, then at the firſt ſound, taken alone, they would ſeem to have, & this ſure it is: that now under the Goſpel, Chriſt this *light* appears without any mixture of darkneſſe. *Light* is the ſtate & doctrine of Chriſtianity; *darkneſſe*, of ſin, and imperfection, and ſuch as was before among *Jewes* and Heathens, (which is referred to by the phraſe, *If we walk in darkneſſe*, *v.* 6. *i. e.* live like *Jews* or Heathens) and therefore to be *light*, without all mixture of *darknes*, is to be perfect without all mixture of *imperfection*; which you will not think fit to affirm of God, (or Chriſt under the Goſpel) in reſpect to himſelfe, (for that were to conceive, that he had not been ſo before) but in reſpect of his *Law* and *Commandements*; that they had before ſome mixture of imperfection, but now have none; had before ſome vacuities in them, which now are filled up by Chriſt.

S *What reaſons doe the Fathers give for this?*

C. Theſe eſpecially; Becauſe 1. Chriſt under the Goſpel gives either higher or plainer promiſes, then he did before; the promiſes of eternall life are now as clear, as thoſe of a temporall *Canaan* had been before to the *Jews*. 2. Becauſe he gives more grace now to perform them, then before he had done. The law given by *Moſes* was a carnall law, *i. e.* weak, unaccompanied with ſtrength to perform what it requires; but the Goſpel of Chriſt is the *adminiſtration of the ſpirit*, *i. e.* a means to adminiſter the ſpirit to our hearts, to enable to doe what he commands to doe; and then (as the Father ſaid) *Lord give me ſtrength to doe what thou commandeſt, and command what thou liſteſt.*

S. *If this be true that* Chriſt *now requires more then under nature or* Moſes *had been formerly required, at leaſt fully revealed to be required; how then is our Chriſtian* burthen lighter, *then the* Jewiſh *formerly was? In theſe things it is heavier rather?*

C. It is made lighter by Chriſt in taking off that unprofitable burthen of ceremonies, that had nothing good in them, and yet were formerly laid on the Jews: *lighter* again in reſpect of the damning power of every leaſt ſinne or breach under the firſt Covenant, which to the penitent beleever is taken away in the ſecond. Which two things being ſuppoſed, the adding of theſe perfections

to

to the law, (which are all of things gainfull and profitable, and before (even by thoſe that were not, or thought themſelves not obliged by them) acknowledged to be more excellent, and more honourable then the other) will not in any reaſon be counted the increaſe of a burthen, (for no man will be thought oppreſſed by that he gains by) but the gainfull yoke will be a light one, though it be a yoke, *Matth.* 11.30. And 2. as long as he gives ſtrength, his Commandements, what ever they are, cannot be grievous.

S. *But ſure it were not difficult to find in the old Teſtament, the ſame or* equivalent *commands to every of thoſe that follow here, how then can Chriſt be ſaid to have improved them?*

C. Some glimmerings perhaps of this light there were before, as Goſpel under the Law: But theſe either, 1. not univerſally commanded to all under threat of eternall puniſhment, but onely recommended to them that will doe that which is beſt, and ſo ſee good days, &c. Or 2. not ſo expreſſly revealed to them, ſo that they might know themſelves thus obliged. And yet if any will contend and ſhew as univerſall plain obliging precepts there as here, I ſhall be glad to ſee them, and not contend with him: So he will bring the *Jewes* up to us, and not us down to the *Jews*, the onely danger, which I have all this while uſed all this diligence to prevent.

S. *One queſtion more I ſhall trouble you with in this matter, whether theſe ſuperadditions of Chriſt in the reſt of the chapter, may not be reſolved to be onely* Counſels of perfection, *which to doe, is to doe better; and not* Commands, *which not to doe is a ſin?*

C. The following ſuperadditions are all commands, and not counſels onely; *Chriſt* ſaying this now in the ſame manner, as *Moſes* did that other before; Chriſt in a mount, as he in a mount; his ſaying [*I ſay unto you*] a forme of command, as that phraſe [*God ſpake theſe words and ſaid*] a form of it, *Exo.* 20. and the breach of theſe new ſayings threatned with *judgement* and *hell fire*, and *impriſonment* irreverſible, & *caſting into hell*, &c. in the enſuing words. All which ſignifie them ſins, which muſt be accounted for ſadly by a Chriſtian, and not only failings of perfection.

S. *How many ſorts of theſe new commandements are there in this enſuing chapter?*

C. Six, 1. Concerning *Killing*, 2. *Adultery*, 3. *Divorce*, 4. *Perjury*, 5. *Retaliation*, 6. *Loving of Neighbours.* In each of which Chriſt, to ſhew that hee *came not to deſtroy, but to fill up* or perfect *the law*, firſt he rehearſes the old law and thereby confirms it, and then annexeth his new law to it.

S. *That we may proceed to this matter, I muſt firſt deſire you to tell me what is meant by this phraſe in the front of the firſt of theſe*, [Ye have heard that it was ſaid by them of old time.] Sect. IV.

C. [*Ye have heard*] ſignifies you have been taught, and that out of the word of God, or books of *Moſes*; [*ſaid by them of old time*] ſeems to be ill tranſlated, and therefore is mended in the margents of our Bibles [*To them*] *i. e.* to the *Jews* your anceſtors: And that this is a denotation of the law of the Decalogue, given to them *Exod.* 20. you will have little reaſon to doubt, if you obſerve that the three ſeverals to which theſe words are prefixt, (being omitted in

the reſt, in ſome part) are three diſtinct commandements of the Decalogue, *thou ſhalt not kill, thou ſhalt not commit adultery, thou ſhalt not forſweare thy ſelfe, or take Gods name in vaine,* (as anone you ſhall ſee.) As for the other three, of *divorce*, of *retaliation*, of *loving* neighbours and hating enemies, which have not that entire forme or phraſe prefixt, but ſome other different from it, they are not commands of the law, but permiſſions, or indulgences allowed the Jews, but now retrenched, and denied Chriſtians.

Sect. 5. Of killing.

S. *The firſt of theſe being the ſixth of the law, I muſt firſt deſire you to explain unto me, and tell me what was forbidden by it under the law.*

C. The firſt and principall thing is the ſhedding of mans bloud, by way of killing; taking away his life, God onely, who gave us life, having power to take it away again.

S. *what then is the Magiſtrates taking away the life of a capitall offender? Is not that forbidden by that law?*

Of the power of the Sword.

C. God having ſole power over the life of man, may without doubt take it away by what way he pleaſeth, either immediately by himſelfe, or by any man, whom he appoints to execute his will: Thus you know might *Abraham* kill his ſon when God bid him; becauſe though *Abraham* had not power over his ſons life, yet God had; and his bidding *Abraham* kill him, is not any thing contrary to this law, which onely forbids man to doe it, but doth not forbid God. In the like manner, God having *Gen. 9. 6.* commanded the *murtherers bloud to be ſhed by man*, and thereby enſtated the power of the ſword on the Magiſtrate, (who, by whomſoever he is choſen to be Magiſtrate, by God, or the people, hath that power of the ſword given him immediately from God, the people having not ſingly this power over their own lives, and therefore not able to give it any other) not onely permits him and makes it lawfull for him thus to puniſh malefactors, but commands and requires him ſo to doe, as his *miniſter to execute wrath, Rom. 13.* and ſo the word [*Thou*] in the Commandement is the man of himſelf, without power or commiſſion from God. Which yet he that hath it muſt exerciſe juſtly, according to the lawes of God and man, or elſe hee breaks the commandement alſo; this commiſſion being not given to him abſolutely and arbitrarily to uſe as hee liſt: but according to defined rules in the Scripture [*he that ſheds mans bloud, &c.*] (which was given not to the *Jewes*, but to all the ſons of *Noah*) and according to the lawes of every nation, which being made by the whole body of the nation, or all the States in it jointly, are refer'd to ſome ſupream power, either one, or more, to execute; who conſequently is inveſted from heaven with authority to doe it.

Of ſelfe-murder.

S. *May not a man in any caſe kill himſelfe?*

C. He may not; having no more power over his own life, then any other mans; and how gainfull ſoever death may ſeem to any, yet is he to ſubmit to Gods providence, and to wait, though it be in the moſt miſerable, painfull, wearyſome life, till God pleaſe to give him manumiſſion.

S. *What is to be ſaid of* Sampſon, *who killed ſo many by pulling away the pillars, and involved himſelfe in the ſame deſtruction?*

C. He was a Judge in *Iſrael*; and ſuch in thoſe days, (and particularly him) did God ordinarily move by his Spirit to doe ſome extraordinary things; and it

is

is to be imagined, that God incited him to doe this; or if he did not, he were not to be excused in it.

S. *What is to be said of those that rather then they would offer to Idols in the Primitive Church, did kill themselves, and remain still upon record for* Martyrs?

C. If the same could be affirmed of them which was of *Sampson*, that God incited them to doe this, they should by this be justified also; but having under the Gospel no authority to justifie such pretence of divine incitation, it will bee safest to affirm, that this was a fault in them, which their love of God and fear that they should be polluted by Idols was the cause of; and so, though it might as a frailty be pardoned by Gods mercy in Christ, yet sure this killing themselves was not it that made them Martyrs, but that great love of God, and resolving against idolatrous worship; which testified it selfe in that killing themselves for that cause; This it was that made them passe for Martyrs, and that other incident fault of theirs, was not in that case thought so great, as to divest or rob them of that honour.

S. *What is meant by that which followes the mention of the Old Commandment in this place?* [Wholoever shall kill shall be in danger of judgement.]

C. The word rendred [the *judgement*] signifies a Court of Judicature, or Assizes of Judges, who sate in the gates of every City, and had cognizance of all greater causes, and particularly of that of *Homicides*, *Deut.*16.18. The number of these Judges was ordinarily twenty three. And so though it be not annext, *Exod.* 20. to that Commandement, yet from the body of the *Mosaick* Law, Christ concludes, that against killing the sentence of death by the sword (for that was the punishment peculiar to that Court) was to be expected.

S. *But was nothing else forbidden in the law by that Commandement, but killing?*

C. That was the prime especiall matter of it, but by way of reduction other things which are preparatory to this, or offences of this nature, but of a lower degree. As 1. Mutilating or maiming any mans body. 2. Wounding him, which may possibly endanger his life. 3. Entring into, or accepting, or offering of *Duells*, wherein I may kill or be killed, in which case, which soever it prove, I am guilty of murther. Nay if by the equality of fortune both come safely off, yet the voluntary putting my selfe on that hazzard, is guilt enough for a whole ages repentance, and humiliation; to consider what had become of me, if without repentance, I had thus faln a murtherer of my selfe and my fellow Christian also. Of Duels.

S. *May no injury or affront be accounted sufficient to provoke me to offer, or challenge to a Duell?*

C. None imaginable; for that injury, what ever it is, if it be a reall one, of a considerable nature, will be capable of legall satisfaction; and that must content me; private revenge being wholly prohibited by Christ. Or if it be such, that the law allowes no satisfaction for, that is an argument that it is light and unconsiderable; and then sure the life of another man, and the danger of my own will be an unproportionable satisfaction for it.

S. *well, but if another send me a Challenge, may not I accept of it? especially when I shall be defamed for a Coward if I doe not?*

C. Certainly I may not; the law of killing restrains me. And for that excuse of *Honour*, it is, *First*, most unreasonable that the obedience to Gods commands should be an infamous thing. And then, 2. if so impious a custome hath prevailed, I must yet resolve to part with reputation, or any thing, rather then with my obedience to God. Nay 3. you may observe, that there are two sorts of cowardize, much differing the one from another; the one proceeding from fear of being beaten, or killed; the second from fear of hurting or killing another. The most valiant despiser of dangers may be allowed to have a great deal of the second of these, and will certainly have as much of it, as he hath either of good nature, or religion; and that will restrain Duels as much as the other. And might this but passe, as sure it deserves, for a creditable thing, the fear of the other kinde of discredit would work little upon us. For the world is now generally grown so wise, that a man may, without any dishonour, fear being killed or hurt; and even to run away from such dangers, being very eminent, is creditable enough. The unluckinesse of it is, that the other honest kinde of fear, that of hurting or killing another, is become the onely infamous thing, the onely cowardize that is counted of. For the removing of which, you may observe, 4 That in a reasonable estimation of things, he that for the preserving of his reputation shall venture to disobey God, is sure the greatest coward in the world; he is more fearfull of disgrace and ignominy in the world, then any pious man is of violating the laws of naturall reason, of offending God, or of incurring the flames of eternall Hell.

S. *But what am I to doe in the case of challenge offered to me?*

C. 1. In conscience toward God, to deny it, what ever the consequents may be. 2. To offer a full satisfaction for any, either reall or supposed injury done by me, which hath first provoked the challenger. 3. As prudently as I can to signifie (and by my actions testifie the truth of that) that it is not the fear of dying, but of killing, not cowardize, but duty, which restrains me from this forbidden way of satistying his desire.

S. *But what if all this will not satisfie him, but he will still thirst my blood, and accept of no other allay, but assault me, and force me either to deliver up my own life, or try the uncertainty of a Duell?*

C. The utmost that in this extream case can be lawfull, I shall define to you, by this example which I have met with. Two persons of quality meeting in a publick place, the one passed an affront upon the other; the other bare it patiently in that presence, but after sent him a challenge; he sent him a returne of acknowledgement of his fault, and readinesse to give him any satisfaction that should else be thought on to wipe off the injury; the other will not accept any other; he keeps his chamber, and for a long time useth all care not to meet him in any place which would be seasonable for fighting, and still offers tender of satisfaction. At length it fals out they meet in a place where this could not be avoided. The challenger sets upon him, he draws in his own defence, wounds him lightly, having done so, desires again that this may end the quarrell, or offers any other satisfaction; the challenger will not consent, assaults againe, is killed; and so the Tragedy concluded with the chief Actors life. That the surviver did any thing unlawfull in all this, all circumstances considered, I cannot affirm;

affirm; no man being bound to ſpare that other mans life, which he cannot ſpare without parting with his own. I conceive this may ſatisfie the utmoſt of your ſcruples in this matter, if I tell you, that this caſe taken with all the circumſtances, is the onely one I can give you wherein one of the two Duellers may be innocent. And you will be apt to deceive your ſelfe, if you ſeek to find out other caſes, and think to juſtifie them by this.

S. *But is there nothing elſe reducible to the prohibition of murther?*

C. Yes, 4. Oppreſſion of the poor, and not giving thoſe that are in extream diſtreſſe, according to that of the ſonne of *Sirach*; *The poore mans bread* (either that which he hath, or that which in extream want he craves of thee) *is his life, and he that deprives him of it is a murtherer.* 5. The beginnings of this ſinne in the heart, not yet breaking forth into action, as malice, hatred, meditating of revenge, wiſhing miſchief, curſing, &c. All theſe are reducible to this Commandement, as it was given in the law.

S. *Is there yet any thing elſe thus reducible?*

Of Warre.

C. One thing more there is, and that is, *warre*, the conſideration of which is full of great difficulties. For though all unjuſt warre be ſimply forbidden under this ſixth command of the law, and it bee evident enough, that ſome wars are unjuſt, as that of Subjects ſeditiouſly raiſed againſt the higher powers or Magiſtrates in any ſtate, that of one Prince or nation invading another for the inlarging of their Dominion or Territories, &c. And though indeed there be but few warres but ſinne againſt this Commandement, and in thoſe few that doe not, yet there be many actors in them, auxiliaries, ſtipendiaries, &c. which have no lawfull calling to take part in that trade of killing men, (for ſo onely have they that doe it in obedience to their lawfull Magiſtrate) yet ſtill it is apparent that ſome warre is lawfull; as that which hath had Gods expreſſe command; and that which is for the repreſſing of ſeditions and rebellions; and betwixt nation and nation, for the juſt defence of themſelves, and the repelling of violence. But this laſt head of *warres* being that wherein the greateſt difficulties lie, will not be ſo proper for this place, as for another which we ſhall meet with, that of not reſiſting of evill, *v.* 39. And therefore to that place we ſhall refer it; as alſo that of private war in caſe of aſſault.

S. *I ſhall then count of that debt, and not require payment till that time cometh: but proceed to demand,*

What Chriſt hath added to this letter of the Moſaick *law thus explained?*

C. It is clearly anſwered in theſe words, [*But I ſay unto you, that whoſoever is angry with his brother without a cauſe*] *&c.* to the end of that verſe. Wherein there be three things forbidden by Chriſt. 1. *Cauſeleſſe* or *immoderate anger*, going no farther then the breaſt. 2. The breaking out of this anger into the tongue, but ſomewhat moderately: [*whoſoever ſhall ſay* Racha.] 3. A more violent railing, or aſſaulting him with that ſword of the tongue that anger hath unſheathed: [*whoſoever ſhall ſay, Thou fool.*]

Of cauſleſſe or immoderate anger,

S. *What doe you mean by the firſt of theſe?*

C. That *anger* which is either without any, or upon light cauſe; or, being upon any the juſteſt and weightieſt cauſe, exceeds the degree and proportion due to it; and this againe in either kinde aggravated by the duration and continu-

In the breaſt.

continuance of it. And the Greek word here uſed is a denotation of every of theſe.

S. *For the underſtanding of this, I deſire firſt to know whether any* anger *bee juſt or no, in reſpect of the cauſe? and if ſo, what?*

C. Saint *Pauls* advice of being *angry and not ſinning*, though it referre there peculiarly to the not continuing or enduring of wrath, [*Let not the Sunne goe down in thy wrath*] doth yet imply, that ſome *wrath* may be lawfull in reſpect of the cauſe; for otherwiſe the non-continuance of it would not juſtifie it from ſinne. The moſt juſtifiable cauſes of anger are, 1. When it proceeds from ſorrow that God is provoked; anger conceived for Gods ſake, *Marke* 3.5. without reflexion on our ſelves. 2. When for vertues ſake; to ſee that neglected, deſpiſed, and the rules of it violated. 3. When for other mens ſake; ſtill without reflexion on our ſelves or any intereſt of ours. And each of theſe not in light triviall matters neither, but in matters of weight; and ſo the cauſleſſe anger is that which riſes upon ſlight or no cauſes, or thoſe wherin our own intereſts are concerned; Which though they may be cauſes, are not juſtifiable cauſes of anger in us.

S. *Having this direction from you to underſtand cauſleſſe* anger, *I ſhall eaſily anſwer my ſelfe for the other two circumſtances which make it fit for Chriſt to prohibit it. As* 1. *when 'tis immoderate and exceeds the degree and proportion due to it, which I confeſſe may be done even when the cauſe is juſt. And* 2. *when it continues beyond the length of a tranſient paſſion; when, as the Apoſtle ſaith, the* Sunne *is permitted to* goe downe upon our wrath. *But I pray what is meant by that phraſe which is by Chriſt here repeated, and again applyed to this cauſleſſe* anger, *as before to killing,* [ſhall be in danger of the judgement] *ſure 'tis not that he thinkes it fit, that every Chriſtian that thus offends, ſhould be put to death, as even now you interpreted thoſe words?*

C. The meaning is, that the wrathfull man in another world ſhall be ſubject to puniſhment as the homicide here, *i.e.* that wrathfulneſſe being ſo contrary to that meekneſſe, patience, humility required now by Chriſt, and being, as *Solomon* intimates, an effect of pride and haughtineſſe, is to be counted of as an Un-chriſtian ſinne; which unleſſe it be mortified here by the grace of Chriſt, will coſt us dear in another world; though not ſo dear as the ſecond and third mentioned in this verſe. The puniſhment in that court of judicature being the ſword, or beheading; which, though it be heavy enough, is not yet ſo great as the two other which are after named.

Prov. 21.24.

S. *This of cauſleſſe* anger *being thus clearly forbidden by Chriſt, and yet that that even good Chriſtians are ſo ſubject to fall into; what means will you direct me to, to mortifie or ſubdue it?*

C. 1. A conviction of the danger and ſinne of it; not flattering our ſelves that either 'tis no ſinne, or ſuch as with our ordinary frailties ſhall have its pardon of courſe. But 1. ſuch as is here under a heavie penalty particularly denounced againſt by Chriſt. And 2. is ſo oppoſite to thoſe graces of humility, meekneſſe, patience, peaceableneſſe, bearing with one another, and forgiving one another, &c. and required ſo ſtrictly by Chriſt of his Diſciples, *i.e.* all Chriſtians followers of him. 3. A conſideration of the unreaſo-

reasonablenesse of that sinne, which is, 1. Unjust, being causeleſſe, or immoderate. 2. So much againſt what I would have done to me either by my brother (it being a very painfull uneaſie thing to be under anothers wrath, eſpecially when ill words or blowes are joyned with it; and that that no body would be under, if he could help) or by God himſelf (whom I ſo oft diſpleaſe, and would be ſo ſorry if he ſhould be wroth with me, even when juſtly he might.) 3. The labouring againſt that bitter root of pride in my heart, of which this is ſo neceſſary infallible an attendant. 4. The reflexion upon my ſelf, if 'twere poſſible, in time of that paſſion, or elſe immediately after, when I come to my ſelf againe out of that drunkenneſſe of ſoule, and conſidering how ill-favoured a hatefull thing it is; how like a Tyger, a Bear, or any the furiouſeſt beaſt, rather then a man, it makes me; what a deforming us, putting us out of all that poſture of civility, that in our ſobriety we chooſe to appear in. Yea, and what a painfull agony it was when I was under it. 5. To conſider how at ſuch time we are out of our own power, apt to fall into thoſe oathes, acts of furies, indiſcretions, revealing of ſecrets, diſadvantageous expreſſions, &c. in a few ſuch minutes, which a whole age of repentance will not repair againe. 6. A ſober vow or reſolution never to permit my ſelf to fall into ſo inconvenient and dangerous a ſinne; that when I finde it a comming upon me, I may reſtraine it by remembring, this was it that I thought fit to vow againſt. 7. A watching over my ſelfe continually, that I be not taken unawares. 8. Abſtaining carefully from the leaſt indulgence to any beginnings of it; it being eaſier to keep from any firſt degree of it, then yeilding to that, to reſtrain the farther degrees. 9. Avoiding temptations and provocations as much as I can; and ſo the company of thoſe who are ſubject to that ſinne. 10. Labouring with God in prayer for grace to mortifie this in me. 11. Diverting in time of temptation, with ſome particular repeated ejaculations to God to ſuppreſſe at that time any ſuch exorbitant affection in me. Many other conducible means you will be able to ſuggeſt to your ſelfe.

S. *What is the ſecond thing here forbidden?*

C. *Saying to his Brother,* Racha,] *i. e.* When *anger* breaks out into contumelious ſpeeches; ſuch are the calling him empty, deſpicable, witleſſe fellow; for the word *Racha,* is an *Hebrew* word, and ſignifies *vaine* or *empty.* This, though not the higheſt kinde of contumely, is yet greater then the former, and therefore is here expreſſed by the puniſhment apportioned to it, greater then the former, as much as ſtoning is a ſorer death then beheading; for that is the meaning of [*he ſhall be in danger of the councell,*] the Councell ſignifying the *Sanhedrin,* or the ſupream and great Senate, where the ordinary puniſhment was ſtoning. And ſo the meaning is, this is a greater ſinne, and ſo to expect a greater puniſhment then the former. In the tongue.

S. *What is the third thing forbidden here?*

C. *Saying thou fool*] *i. e.* when wrath breaks out into more virulent railings, all ſorts of which are here intimated by this one word; and this being a greater ſinne or aggravation of cauſeleſſe anger then the former, is here deſcribed by the third kinde of puniſhment: which, though it were not in any legall Court of

judicature, was yet well enough known among the *Jewes*; not under the name of *Hell fire*, (as we render it by a miſtake, becauſe thoſe torments in Hell are in other places deſcribed by theſe) but of the *valley* of *Hinnom*. The meaning of which is this. Without the City of *Jeruſalem*, in the *valley of Hinnom*, there was a place where the *Jewes* ſometime, in imitation of the *Phœnicians*, uſed a moſt cruell, barbarous kinde of rites, burnt children alive, putting them in hollow braſen veſſels, and ſo by little and little ſcalding them to death; where becauſe the children could not chooſe but howle hideouſly, they had Timbrels perpetually ſounding to drown that cry, and therefore it was called *Tophet*, (from a word ſignifying a *Timbrell*) and is deſcribed by the Prophets of the Old Teſtament. This puniſhment taking denomination from the place, that *valley of Hinnom*, is called here in *Greek* by a word little differing in ſound from the *Hebrew*, and that word in the New Teſtament, and ordinarily in ſacred Writers *Greek* and *Latine*, ſet to ſignifie *Hell fire*: becauſe this was the beſt image or expreſſion of thoſe torments conceived there, that their knowledge or experience could repreſent to them. And ſo is here fitly made uſe of to expreſſe the greateſt ſinne in this kinde, by the greateſt puniſhment that they could underſtand. For indeed above the ſword and ſtoning, there was no puniſhment in uſe in the Jewiſh Courts of judicature, (the burning among them being not this of burning alive, but the thruſting of an Iron red hot into their bowels, which made a quick diſpatch of them) and therefore to aſcend to the deſcription of a third ſuperlative degree of ſinne our Saviour thinks fit to uſe that mention of the puniſhments in the *valley of Hinnom*.

גי הנום

Iſay 30.33.

γέεννα.

S. *You have by this plenteous diſcourſe on this word, prevented my doubt, which would have been, whether the laſt only of theſe ſinnes, and not the two former, make a Chriſtian liable to hell fire; for now I perceive the meaning of it is that torture in the* valley of Hinnom. *And that to expreſſe a third greater degree of puniſhment in another world anſwerable to that third degree of ſinne, and that nothing elſe is to be collected from it.*

Of contumelious ſpeaking.

I ſhall only trouble you with one ſcruple in this matter, and that is, whether all kinde of calling Racha *or* Fool, *i.e. all contumelious ſpeaking of a greater or leſſer degree, be ſuch a ſinne puniſhable in a Chriſtian in a other world?*

C. I ſhall anſwer you, 1. By interpoſing one caution obſervable in theſe words; it is not all uſing of thoſe words, but that which is the effect and improvement of cauſeleſſe immoderate anger; for you ſee they are here ſet as higher degrees of that. And therefore 2. Thoſe ſpeeches that proceed from any thing elſe, particularly when they are ſpoken by thoſe to whom the office and duty of chaſtiſing others belongs, as Maſters, Teachers, Superiours in any kinde, (nay perhaps equals too, who in charity are obliged to reprove the neighbour, and not ſuffer ſinne on him) and by them, 1. Done to that purpoſe that they may by theſe Goads wake them out of a lethargie of ſinne; and againe, 2. Done ſeaſonably, ſo as they be in prudence moſt likely to work good effect; And 3. upon great and weighty cauſes; and 4. without ſeeking any thing to themſelves, either the venting of inordinate paſſion, or the ambition and vanity of ſeeming ſeverer then others, or ſo much better then thoſe whom they thus reproach; theſe all this while are not ſubject to this cenſure or danger. And of this

this nature you may see in the New Testament these severals, *Jam* 2.20. *O vaine man*, i.e. *literally*, Racha. *Matth.* 23.17. *The fooles and the blinde*, spoken by Christ. And again, *v.*19. and *Luke* 24.25. *Ye fools, &c.* and *Gal.*3.15. *O foolish Galatians*, and *v.*3. *are ye so foolish?* Which is directly the other expression [*thou fool*] which now you will see and discerne easily (if you consider the affection of the Speakers) to be out of love, not causeleslie inordinate passion, and so not liable to the censure in this text. But then 3. There is little doubt but that all detraction, censoriousnesse, back-biting, whispering, that so ordinary entertainment of the world to busie our selves when we meet together in speaking all the evill we know, or perhaps know not of other men, is a very great sinne here condemned by our Saviour, and upon his advertisement timely to be turned out of our communication; as being most constantly against the rule of doing as I would be done to; no man living being pleased to be so used by others, as the detractor useth others.

S. *I beseech God to lay this to my heart, that by his assistance I may be enabled to suppresse and mortifie this inordinate passion, that my nature hath such inclinations unto; to that end, to plant that meeknesse, and patience, and humility, and charity in my heart, that may turne out this unruly creature; to arme me with that continuall vigilance over my self that it may not steale upon me unawares; but especially to give me that power over my tongue, that I may not fall into that greater condemnation.*

But I see you have not yet done with this Theme; for before our Saviour proceeds to any other Commandement, I perceive he buildeth somewhat else on this foundation in the four next Verses. [Therefore if thou bring thy gift to the Altar, &c.] *Be pleased then to tell me;* 1. *How that belongs to this matter? And* 2. *what is the duty there prescribed?*

C. For the dependance of that on the former, or how it belongs to it, you will easily discerne, if you remember that old saying, That repentance is the plank to rescue him that is cast away in the shipwrack. Our Saviour had mentioned the danger of *rash anger and contumelies, &c.* And because through humane infirmity he supposes it possible that Disciples or Christians may thus miscarry, he therefore addes the necessity of present repentance and satisfaction after it.

S. *what is the duty there prescribed?*

C. It is this. 1. Being *reconciled* with the brother, *v.*14. and agreeing with the Adversary, *v.*25. *i.e.* using all means to make my peace with him whom I have thus injured. For the word [*be reconciled*] signifies not here to be pacified towards him, for he is not here supposed to have injured thee, for if he had, the anger *would not be causelesse*, but to pacifie him to regaine his favour, (and thus the word is used in the Scripture-dialect in other places) confessing my rash anger and intemperate language, and offering any way of satisfaction that he may forgive me, and be reconciled to me; which till he do, I am his debtor, in his danger to attach me, as it were to bring me before the Judge, and he to deliver me to the Baily or Sergeant, and he to cast me into prison, &c. *i.e.* This sinne of mine unretracted by repentance, will lye very heavie upon my score; and without satisfaction to the injured person, will not be capable of mercy or

Of Reconciliation.

καὶ ἀλλάγηθι.

pardon from Chriſt: which danger is ſet to enforce the duty. The ſecond part of the duty is, that the making this our peace is to be preferred before many other things, which paſſe for more ſpecious works among us; as particularly before voluntary oblations, which are here meant by the *gift brought to the Altar*, ſuch as thoſe of which the Law is given, *Lev.* 1. 2. Not that the performance of this duty is to be preferred (being a duty to my neighbour) before piety, or the duties of true Religion toward God; but before the obſervation of outward rites, ſacrifices, Oblations, &c. *Mercy before ſacrifice, Mat.* 9. 13. and 12. 7. And that thoſe offerings that are brought to God with a heart full of wrath and hatred, will never be acceptable to him. Our prayer expreſt, 1 *Tim.* 2. 8. by [*liſting up of holy and clean hands*] muſt *be without wrath*; or elſe like the Faſt, *Iſa.* 58. 4. [*Ye faſt for ſtrife and for debate*] and the long *prayers*, *Iſay* 1. [when *the hands were full of bloud*] 'twill be but a *vain oblation* in Gods account, like *Cains* when he reſolved to kill his brother.

Of the time of calling our ſelves to account for treſpaſſes.

S. *Is there any thing elſe you will commend to me out of theſe words before we part with them?*

C. Yes, 1. That the time immediate before the performing of any holy duty, of prayer, of oblation, of faſting, of receiving the Sacrament, &c. is the fitteſt and propereſt time to call our ſelves to account for all the treſpaſſes and injuries we are guilty of toward God and men. [*If thou bring thy gift, and there remembreſt, v.* 23.] That it ſeems a ſeaſon of remembring. 2. That though the not having made my peace with thoſe whom I have offended, make me unfit for any ſuch Chriſtian performance, and ſo require me to deferre that till this bee done; yet can it not give me any excuſe to leave that Chriſtian performance undone, but rather haſten my performance of the other, that I may perform this alſo. He that is not yet reconciled muſt not carry away his gift, but *leave it at the Altar, v.* 24. and *goe and be reconciled*, and then *come* back and *offer his gift*. He that is not in charity or the like, and ſo unfit to receive the Sacrament, muſt not think it fit or lawfull for him to omit or neglect that receiving, on that pretence, (or if he doe, 'twill be a double guilt) but muſt haſten to recover himſelfe to ſuch a capacity that he may with cleane hands and heart, thus come to Gods table whenſoever he is thus called to it. 3. That a penitent reconciled ſinner may have as good confidence in his approaches to God as any, [*Then come, &c. v.* 24.] 4. That the putting off or deferring of ſuch buſineſſes as theſe of reconciliation, ſatisfaction, &c. 1. Is very dangerous. And 2. The danger of them paſt reverſing, when it commeth upon us. 5. That there is no way to prevent this, but in time of life and health, quickly, inſtantly to doe it, the next houre may poſſibly be too late. *Agree quickly whil'ſt thou art in the way, v.* 25. 6. That the puniſhment that expects ſuch ſinners is endleſſe, indeterminable, the *till thou haſt paid, v.* 26. is not a limitation of time, after which thou ſhalt come out, (any more then [*ſhe had no children till ſhe died*] is a mark or intimation of her having children after death) but a propoſall of a ſad payment which would never be done, the paying of it would be a doing for ever.

S. *I thank you for theſe ſupernumerary meditations, I hope they ſhall not bee caſt away upon me.*

I ſhall detain you no longer here, but call upon you to proceed to the next period, which

which I see to begin in like manner with a commandement of the old law, Thou shalt not commit Adultery; *and the same introduction to it which was to the former,* [Ye have heard that it was said by them of *old time*] *which, by what I before learn't of you, I conclude should be,* [to them of old time] *or to the ancient Jewes,* Exod. 20. 14. *I shall propose no more scruples in this matter, but onely crave your directions for the main, what you conceive forbidden here in that old Commandement.* Sect. 6. *Of Adultery.*

C. As in the former God by *Moses* restrained all the accursed issues of one kinde of sensuality; so in this place of the other, this of lust. And naming the chief kinde of breach, that of *Adultery, i.e.* lying carnally with a married woman, hee forbids also all other acts of uncleanesse which are not conjugall. Thus have some of the *Jews* themselves interpreted the word; and so in the Scripture and good Authors, in common use, *adultery* and *fornication* are taken promiscuously to signifie all manner of uncleanesse. Of which, though some kindes seem to have been permitted the *Jews*, yet this permission is not to be conceived to extend any farther then the benefit of legall impunity, (not that they were lawfull or without turpitude.) Yea and that some kindes of them were by their law severely punished, you shall see, *Deut.* 22. But more severely by God himselfe, as *Numb.* 25. So that under the letter of that old Commandement are contained not onely the known sins of *adultery* and fornication, but all other kinde of filthinesse mentioned, *Rom.* 1. 24. 26. & 27. *v.* 29. Where there are foure words that seem to contain all sorts of it under them: [a] *Fornication,* [b] *Villany,* [c] *Immoderate desire,* [d] *Naughtinesse:* And so againe, 2 *Cor.* 12. 21. *Uncleanesse, fornication, lasciviousnesse,* and *Gal.* 5. 19. *Adultery, fornication, uncleanesse, lasciviousnesse,* and *idolatry.* Which last word in that and other places, seems a word meant to contain all such kinde of sins under it, because they were so ordinary in the Idolatrous mysteries of the Heathens; most of their rites and secrets of their religion, being the practice of these filthy sins. So *Eph.* 4. 19. & 5. 3. in both which places, as also before, *Rom.* 1. 29. & *Col.* 3. 5. The word there rendred *Covetousnesse* in the three latter, and *greedinesse* in the first, signifies that *irregular desire*; and so those Heathenish sins, which here also, *Col.* 3. 5. are called *Idolatry*, I would not give you any more particular account of these sins, but desire God to fortifie you with all care and vigilence against them, grounded in a sense of hatred and detestation of them, as of the greatest reproach to your nature, grievance to the Spirit of God, defamation of Christianity where ever they are to be found, and the sins of such a nature, that when they are once in any kinde indulged to, they are apt to breake out into all the basenesse and vilenesse in the world; and that in brief, are called by Saint *Peter, abominable idolatry,* 1 *Pet.* 4. 3.

θυμὸς. ἐπιθυμία.

μειχεία, πορνεία.

[a] πορνεία. [b] κακία. [c] πλεονεξία. [d] πλεονεξία.

S. *The good Lord of all purity by the power of his sanctifying grace preserve me from all such taints, to be a Temple for the Holy Ghost. But what else is reducible to this Commandement of the law?*

C. 1. All desires of these sins consented to, although they break not out into act. 2. All *morose* thoughts, *i.e.* dwelling or insisting on that image, or phansying of such unclean matter with delectation. 3. The feeding my lust with luxurious diet, inflaming wines, &c. or other such fewell and accentives of it, &c.

Of looking on a woman to luſt.

S. *What now hath Chriſt added to this old prohibition?*

C. You have it in theſe words, That *whoſoever looketh after a woman to luſt after her, hath committed adultery with her already in his heart.*

S. *What is the meaning of that?*

C. That he that ſo *looks*, &c. 1. Signifies his *heart* to be *adulterous*, though himſelfe be not, either through want of opportunity, &c. 2. That he ſhall by Chriſt be cenſurable as the *adulterer* under the law.

S. *But what is the full importance of* looking on a woman to luſt?

C. It is not to look to that end that I may luſt, (as ſome are willing to interpret here; by this meanes making looking ſinfull onely in order to that end, that luſting; without deſigning of which they conceive the looking it ſelf will be no fault) but either to look ſo long till I luſt, or elſe to ſatisfy my luſt (though not with the yeelding to the corporall pollution, yet) ſo farre as to feed my eye, *to gaze, to dwell on the beauty of other women.* I ſhall give it you in the language of the Fathers who have thus interpreted it. *He that ſtands and looks earneſtly*, Theoph. *He that makes it a buſineſſe to look earneſtly upon gallant bodies and beautifull faces, that hunts after them, and feeds his minde with the ſpectacle, that nailes his eies to handſome faces.* Chryſ. And again, *Not he that deſires that he may commit folly, but looks that he may deſire.* And again, *God hath given thee eies, that ſeeing the creature thou mayeſt gloriſie him and admire him.* As therefore there was an immoderation and fault in anger, ſo in *looking*. If (ſaith he) *thou wilt look and be delighted, look upon thine own wife, and love her continually; but if thou lookeſt after other beauties, thou doſt both wrong her, letting thy eies rove otherwhere; and thou wrongeſt her whom thou lookeſt on, medling with her illegally: For though thou toucheſt her not with thy hand, yet with thy eies thou doeſt.* To this Saint *Peter* referres, 2 Pet. 2. 14. *Eies full of adultery*; there being an adulterous look as well as an adulterous embrace; the former forbidden by *Chriſt*, as well as the latter by *Moſes*.

ὁ βλέπων. or as *Chryſoſtome* reads it, ὁ ἐμβλέπων γυναῖκα.

εἰκῇ.

S. *I had not thought this prohibition of* Chriſts *had been ſo ſevere, but ſeeing it is the opinion of ancient Fathers, that the words are thus to be interpreted, and that the feeding of the eye, yeelding to ſatisfie that with unlawfull objects, the beauty of any but our own wives, and the ſtirring up of fire within, which is apt to bee kindled by that means, is here forbidden, I ſhall no longer doubt of it, but reſolve, and with* Job *make a* Covenant with my eyes that I will not behold a maid, i. e. *pleaſe my ſelfe with the contemplation of her beauty; and the Lord give me grace to make good this reſolution. But then if it be a fault thus to behold, will it not be ſo alſo in the woman that is thus beheld, (as the patient in adultery ſins as well as the agent) eſpecially if ſhe take as great pleaſure in that, and deck and ſet her ſelfe out to that end that ſhe may be thus look't on?*

C. Saint *Chryſoſtome* anſwers that queſtion alſo, that it is a great fault, and a kind of *Adultery* in that woman, that thus *not onely* expoſes and proſtitutes her ſelfe to the eyes of men, but ſo *dreſſes and ſets her ſelfe out, and calls to her the eyes of all men; if ſhe ſtrike not, wound not others, ſhe ſhall yet be puniſhed, for ſhe hath mixt the potion, prepared the poiſon, though ſhe hath not given the cup to drinke; yes, and hath done that too, though none be found that will drinke of it.* It ſeems a peece of Chriſtian chaſtity there is required of women in this kinde, that is not generally thought of.

S. *I*

S. *I shall trouble you no longer with this matter, onely I desire to know, what the two other verses in this period, of the* eye and hand offending thee, *have to doe in this matter.* Of the Eye and Hand offending.

C. They are the preventing of an objection, after this manner, upon the giving of that severe prohibition, men will be apt to object. O, but 'tis hard not to love that which is beautifull, and not to behold what is loved. To this foreseen objection he answers before-hand; 'Tis hard and unpleasant indeed, but more unpleasant sure to be a frying in hell. 'Twere better to *put* the very *eye* out of the head, to *cut* off the *hand*, even that which were most usefull and honourable, then to be cast into hell. Much more when that is not required to cut off, or pull out those members, but onely to turne away the eye from the alluring object, to keep the hand from immodest touches, nay, (saith *Chrysostome*) *This is a most mild and soft precept; it would have been much more hard, if he had given command to converse with and look curiously on women, and then to abstain from them.*

S. *But what hath the hand to doe with that businesse of looking?*

C. The mention of it is by way of analogy or reduction to that former precept, and doth imply that that former prohibition of looking is to be extended to all other things of the like nature; all libidinous touches, &c. and whosoever abstains from the grosser act, and yet indulgeth himselfe such pleasures as these with any but his own wife, sins also against this law of Christ.

S. *Shall we now hasten to the third law here mentioned? it is about* Divorce. *what was the state of this businesse under the law?* Sect. VII. *Of Divorce.*

C. The ten Commandements mention nothing of it, and therefore you see the proemiall forme is changed; not as before [*Ye have heard that it hath been said to them of old*] (the character of the Commandements) but onely, [*It hath been said*] which notes that there is somewhat in *Moses* his writings about it, though not in the Tenne Commandements. And what that is, you will see, *Deut.* 24. 1. to the fifth, to this purpose, That *he that hath maried a wife, and likes her not for some uncleannesse which he hath found in her, he is permitted to give her a bill of divorcement, and send her out of his house; and in that case she may mary again; and though her second husband doe so too, or dye, yet the former husband not permitted to take her again for his wife.* Now that which was there said, is no justification of that giving a bill of Divorcement upon any occasion, save onely that of fornication, (as appears by Christs testimony, *Mat.* 19. 3. to the 10th.) But an indulgence of legall impunity granted to the Jews, *Because of the hardnesse of their hearts, i. e.* Because they were such an unruly stubborn people, that if they should have incurred punishment from the Magistrate by putting away a wife which they liked not, they would have been likely to have killed those hated wives, that so they might freely have maried againe. So again, *Mark* 10. 4, 5. Where though it be called a *precept*, v. 5. yet but a *sufferance*, v. 4. *i. e.* a precept of permission, or a law that this shall be tolerated without incurring of legall punishment. Or if he, contrary to law and justice, doe put her away, then the precept is, that he give her a *Bill of Divorcement in her hand.* Nothing in the whole action, precept, but that it was thus in the Old Testament; (onely a permission or not punishing of such divorces)

may

may appear by *Mal.* 2. 16. The Lord ſaith, That [*he hateth putting away*] ſpeaking, as the context ſhews, not of every kind of *Divorce*, but particularly of the putting away a wife for barrennesse, without other default; of which the Prophet brings in the women complaining, and to ſhew the unjuſtice of it, hee uſeth the example of *Abraham*, under the title of אחד: one, *v.* 10. who deſiring iſſue and having none, would not yet put away his wife.

S. *What doth* Chriſt *now in his new law, in this matter?*

C. He recals that old indulgence or permiſſion; for coming now to give more grace then the law brought with it to the *Jews*, he thinks not fit to yeeld ſo much to the hardneſſe of mens hearts, as to remit them from legall puniſhments here, if they ſhall uſe that liberty ſo contrary to the vow of wedlock; and therefore in Chriſtian Common-wealths leaves the puniſhing of ſuch offenders as free as it had been among the *Jews*, had it not been for that ſufferance. As for the ſin and conſequent puniſhment of it in another world, though he need not ampliate that, (there having not been any ſuch priviledge of immunity before to the *Jews*, only ſuch puniſhments according to the nature of the Old Teſtament, not ſo explicitly ſpoken of) yet he ſeems to intimate it in ſaying, [*He cauſeth her to commit adultery, and him that maries her*] which ſure is puniſhable in another world by that puniſhment which awaits adulterers themſelves; and if *after ſuch divorcement he himſelfe mary again, he committeth adultery*, and is in that name liable, *Mat.* 19.3.

S. *But what, is no kinde of Divorce lawfull now under Chriſt?*

C. Yes, clearly, that which is here named in *caſe of fornication*, *i. e.* If the wife prove falſe to the husbands bed, & take in any other man, 'twill then be lawfull by Chriſts law for the husband to give her a *Bill of Divorce*, *i. e.* legally to ſue it out, and ſo put her away. The reaſon being becauſe of the great inconveniences and miſchiefes that ſuch falſeneſſe brings into the family; children of anothers body to inherit with (or perhaps before) his own, &c. which ſort of reaſons it is that this matter of Divorce now under Chriſt, is chiefly built on, (and not, as might be imagined, that of the conjugall contract, for that being mutuall, would as well make it lawfull for the wife to put away the husband, which is no where permitted in the Old or New Teſtament) this liberty being peculiar to the husband againſt the wife, and not common to the wife againſt her husband: becauſe I ſay thoſe family-inconveniences doe not follow the falſeneſſe of the husband, as they doe that of the wife; to which may bee alſo added one other, becauſe the wife hath by promiſe of obedience made her ſelfe a kinde of ſubject, and own'd him a Lord, and ſo hath none of that authority over him (an act of which, putting away ſeemeth to be) which he by being Lord hath over her.

S. *Is there no other cauſe of Divorce now legall among Chriſtians, but that in caſe of fornication?*

C. I cannot define any becauſe Chriſt hath named no other.

S. *But me thinks there is a place in Saint* Paul, 1 Cor. 7. 12. *from whence I might conclude that* Chriſt *hath named ſome other. For when Saint* Paul *ſaith that the* brother, *i. e. beleever*, having an unbeleeving wife, if ſhe be willing to live with him, he muſt not put her away, *he preſaeth it in this manner*; To the reſt

reſt ſpeak I, not the Lord. *whence I inferre, that in Saint* Pauls *opinion* Chriſt *had not then ſaid that* unbeliefe *was not a lawfull cauſe of* Divorce; *and conſequently I conclude that* Chriſt *had left place for ſome other cauſe beſide fornication, and therefore I ſhould gheſſe that the naming of* fornication *here was not excluſive to all other cauſes, but only to thoſe that were inferiour to it, (and that would make it contrary enough to what was by* Moſes *permitted, to wit,* [for every cauſe] Matth. 19.13.) *and that if there ſhould be found any other cauſe as great as that, it might be conceived comprehended under that example named of* fornication; *and then I ſhall be bold to interpoſe my opinion, that ſure if the wife ſhould attempt to poyſon, or otherwiſe to take away the life of the Husband, this would be as unſupportable an injury as adultery, and ſo as fit a cauſe of a divorce as that.*

C. You have propoſed an objection of ſome difficulty. I muſt apply anſwer to it by dividing it into parts, and making my returnes ſeverally. 1. That in that place, 1 *Cor.* 7. if the words [*ſpeak I, not the Lord*] did belong to the words immediately following, to wit, thoſe which you name, your collection from thence would be reaſonable. But I conceive they belong rather to the 15. *verſe* preciſely, that *in caſe the unbeliever will not live with the believer, then upon her or his departure, the believer, man or woman, ſhall not be in bondage, (i. e.* conſtrained to live unmarried) but may freely marry in this caſe: and of this it may truly be ſaid, That *Chriſt had ſaid nothing*; and ſo, *This ſpeak I, not the Lord.* Now that this ſtands ſo far from that Preface, fals out, becauſe when the Apoſtle had reſolved to ſay this, that he might ſay it ſeaſonably, it was neceſſary for him to premiſe thoſe other caſes, *v.*12,13. and give a reaſon for them, *v.*14. and then *v.*15. would come in intelligibly. If this interpretation be acknowledged, then the ground of the whole objection is taken away. And if it be objected again, that by that liberty of S. *Pauls*, the woman-believer being put away by the Infidell Husband, is permitted to marry againe, which ſeems contrary to Chriſts ſaying, *That he that putteth her away except in caſe of fornication, cauſeth her to commit adultery, and whoſoever ſhall marry her committeth adultery.* For if in any caſe but fornication ſhe be cauſed to commit adultery, and he that marries her commit adultery, how in this other caſe of unbeliefe is ſhe free to marry? To this I anſwer alſo. 1. That if all this be granted, 'twill yet be nothing to the preſent purpoſe; for it concludes onely againſt Saint *Pauls* judgement; that he did contrary to *Chriſts* in giving this liberty, not that *Chriſt* had ſaid this, which Saint *Paul* ſaith, he had not ſaid, which is the onely thing that this objection is built on. But then, 2. Though that which S. *Paul* here ſaith, be ſomewhat which *Chriſt* hath not ſaid before, and ſo an example of [*I, not the Lord*] yet 'tis not oppoſite or contrary to what *Chriſt* had ſaid; for though *Chriſt* ſay, that *he that divorces* (not for fornication) *cauſeth his wife to commit adultery*; yet ſure his meaning is only that as much as in him lyes, he cauſeth her, by putting her to ſome ill exigents, which may perhaps tempt her to harlotry; but not that he *forceth* her to this, infallibly or irreſiſtibly; for ſure 'tis poſſible one who is ſo divorced may live chaſte; yea, and though ſhe have leave to marry, live ſingle ever after. And that this is the meaning of that phraſe, [*cauſeth her to commit adultery,*] you may be aſſured by this, that *Chriſt*

mentions it onely as an aggravation of the mans fault, who by this puts her on that hazard, of which he is no whit leſſe guilty, though ſhe reſiſt that temptation, and eſcape that danger. And for that part of our Saviours ſpeech, [*he that marries her that is divorced, commits adultery*] it belongs not to the matter, for that [*her*] there, is not [*her*] that is divorced for ſome other cauſe; for ſhe having merited nothing, no reaſon that ſhe ſhould be puniſhed by that bondage; or conſequently that he that marries her, being now free, ſhould be thought to offend; but the [*her*] is ſhe that is divorc'd for fornication, and of ſuch an one it is very reaſonable on both ſides, though the truth is, *Chriſt* had affirmed nothing of it. Thus you ſee the place to the *Corinthians* cleared, I ſhall only (by the way) adde, that *v.*12. thoſe words [*to the reſt*] ſeeming to be oppoſed to [*the married*] *v.*10. as though he ſpake now to the *reſt*, *i. e.* thoſe that are unmarried, is a miſtake cauſed by the Engliſh Tranſlation, for thoſe that *v.*12. he ſpeaks to, are married alſo. The word would better be rendred, *for the reſt*, or [*to the reſt*] referring not to perſons, but things, [concerning the reſt.] λοιποῖς.

Having anſwered now your firſt part of the objection, I proceed to the ſecond, and anſwer, that there were againe ſome reaſon in the inference, if *firſt*, S. *Paul* had thus affirmed, (which we have ſhewed he did not.) And 2. there could be produced any cauſe ſo juſtifiable for divorce, as adultery is. But of this I am perſwaded that there can none be produced: becauſe in all conſiderations none is ſo great and ſo irreparable an injury, as this; none that repentance can ſo little ſet right againe, the poſſibility of which is one great reaſon why other injuries are not thought fit by *Chriſt* to be matter of divorce. For though it be poſsible ſome other ſinnes may be as great or greater then adultery, (as idolatry, heatheniſme, for example) yet becauſe this is not ſo contrary to, and deſtructive of the conjugall ſtate, therefore 'tis not thought fit to cauſe Divorce, by S. *Paul*, (nor, as appears, by *Chriſt* neither) though to cauſe damnation, (which is farre greater puniſhment then divorce) it be abundantly ſufficient. As for the having attempted the life of the Husband, (which leads me to anſwer the laſt part of the objection) I ſhall make no doubt to ſay this is not equall to the having committed adultery. For *firſt*, it appears that though it was attempted, yet it was not acted, (for if it had, that would have made a reall divorce indeed) and the attempt, 1. Is not ſo puniſhable as the act: and 2. It may by repentance be repaired againe, and the reſt of the life be the more happy and comfortable with ſuch a penitent wife; and this very poſsibility is conſiderable: and that that was the reaſon why the believing husband is adviſed not to put away the unbelieving wife, [for *he knowes not whether he* may not convert and *ſave the heathen wife* by living with her] hath place here alſo. To this purpoſe I wil tell you a ſtory, of a Maſter & Servant, which you may accommodate to an Husband and Wife. *Les Digueirs*, after Conſtable of *France*, had learn'd that his man that ſerved him in his chamber, was corrupted to kill him: being in his chamber with him, and none elſe, he gives him a Sword and Dagger in his hand, and takes another himſelf, then ſpeaks thus to him; You have been my ſervant long, and a gallant fellow, why would you be ſo baſe as to undertake to kill me cowardly? Here be weapons, let it be done like a man: and ſo offered to fight with him: The ſervant fell at his feet, confeſſed his vile intention, begged

Videl. in the life of Les Digueirs.

begged pardon, promiſed unfeigned reformation. His Maſter pardoneth him, continues him place of daily truſt in his chamber, he never hath treacherous thought againſt him after. So you ſee this crime may be repaired againe, and no danger in not divorcing. But then, 2. If there were danger of being killed ſtill, yet may the inconvenience of living with one who hath been falſe to the bed, be beyond that. *Love is ſtrong as death, jealouſie cruell as the grave; the coles thereof are coles of fire, which hath a moſt vehement flame,* ſaith *Solomon.* And if that be thus cauſed, what a hell is that mans life? and that is farre worſe then death, eſpecially then the meer danger of it; and beſide, if ſhe alſo have repented of her fornication, and the Husband be ſatisfied that ſhe hath ſo; yet the diſgrace of having been ſo uſed, and perhaps the continuall preſence of a baſe Brat in the family will be yet more unſupportable then that poſſible danger of loſing a life. For you ſee how ordinary it is for men to contemne their lives, to endanger, nay, oft actually to loſe them rather then part with reputation or any ſuch trifling comfort of life; on this maxime of the naturall mans, that 'tis better to dye then live miſerably or infamouſly. And though Chriſtianity curbe that gallantry of the world, yet ſtill it commands us to contemne life when it commeth in competition with obedience to him; which here it doth, or may doe, if *Chriſt* command (as his words affirme he doth) this not-divorcing for any kinde of cauſe but fornication. The ſame might be ſaid in divers other things where we are apt to interpoſe the excuſe of extream neceſſity (*i.e.* danger of loſing our lives) when we are not inclined to do what God bids us doe. Where 1. If we did thus dye, it were Martyrdome, and that the greateſt preferment of a Chriſtian. 2. Seeing 'tis but danger, and not certaine death, we may well intruſt our lives in Gods hands, by doing what he bids us; and think our lives ſafeſt when ſo ventur'd. And ſo I have ſatisfied your ſcruples.

S. *Other ſcruples in this matter of divorce I think I could make to you; but I hope neither you nor I by the bleſſing of God ſhall ever have occaſion to make uſe of the knowledge of ſuch niceties.*

Sect. 8. *Of Swearing*

I ſhall haſten you to that next period which containes a prohibition ſo neceſſary to be inſtilled into young men, leſt the ſinne get in faſhion, and that root ſo deepe in them that 'twill not ſuddenly be weeded out, and that is of Swearing. *Be pleaſed therefore after Chriſts method in delivering, and yours formerly in expounding, to tell me the meaning of the old Commandement which by the ſtyle of the Preface,* [Ye have heard that it hath been ſaid to them of old time] *I collect to be the third of the ten Commandements?*

C. The firſt part of it, [*Thou ſhalt not forſweare thy ſelfe*] is clearly the third Commandement; but the latter part [*But ſhalt perform to the Lord thine oaths*] is taken out of other places of the Law, to explain the meaning of the former, and to expreſſe it to be, as literally it ſounds, againſt perjury, or non-performance of promiſſory oaths.

S. *But the third Commandement is in Exodus,* [Thou ſhalt not take the name of the Lord thy God in vaine] *is that no more, then* [Thou ſhalt not forſwear thy ſelf?]

C. No more undoubtedly, if either *Chriſt* may judge, who here ſaith ſo; or the importance of the words in the Originall be obſerved. For to *take* or *lift*

ἄργον ῥῆμα. *up the name of God*, is an *Hebrew* ſtile, *to ſweare*; and the word [*vaine*] and [*falſe*] is all one, as 1. the Hebrew writers generally acknowledge, 2. that of idle word enforceth, *Matth.*12.36. being there applyed to that not only *vain* but *falſe* ſpeech, *v.*24. [*He caſts out Devils by the Prince of Devils*] 3. Becauſe the very word that *Exod.*20.7. is rendred *vaine* in the third Commandement, is uſed *Deut.* 5.18. in the ninth Commandement for (and is ſo rendred by us) *falſe witneſſe*: and ſo *Pſal.*24.4. *lifting up the ſoule unto vanity* (that phraſe of *lifting up the ſoule*, referring to that form of ſwearing by the life) is expreſt in the next words, *ſworn deceitfully*. By all which 'tis cleare, that to take Gods name in vaine is to forſwear ones ſelf.

שוא

S. *But is nothing elſe reducible to this old Commandement?*

Oecumenius. *C.* Swearing ſimply taken, is not reducible, for beſides that the expreſſe words of *Moſes* plainly permit it, *Thou ſhalt ſweare by his name*, *Deut.* 6.13. 10.20. The Fathers ſay plainly, that to ſwear under *Moſes* was lawfull. Yet perhaps fooliſh, wanton, (ſure prophane blaſphemous) uſing of Gods name may be reſolved to be there forbidden by reduction.

S. *What then hath* Chriſt *ſuperadded to the old Commandement?*

C. A totall univerſall prohibition of ſwearing it ſelf, making that as unlawfull now, as perjury was before.

S. *Are no kinde of oathes lawfull now to a Chriſtian?*

C. That you may diſcerne this matter clearly and diſtinctly, you muſt mark two circumſtances in our Saviours ſpeech. 1. That phraſe *v.*37. [but *let your communication, &c.*] from whence one univerſall rule you may take, that to ſwear in ordinary *communication*, or diſcourſe, or converſation, is utterly unlawfull. 2. You may apply our Saviours prohibition to the particular matter of *Moſes* his law forementioned, and that was of promiſſory (not aſſertory) oathes; and then adding to that the importance of the word [*ſweare*] as it differs from *adjuration*, or being ſworn, taking an oath adminiſtred by thoſe who are in authority, you have then a ſecond rule, That all voluntary, but eſpecially promiſſory oaths, are utterly unlawfull now for a Chriſtian.

S. *What do you mean by* voluntary *oathes?*

C. Thoſe, that no other impellent but my ſelf, or my own worldly gaine or intereſt extort from me: for of theſe you muſt reſolve, that if my oath be not either for the glory of God, (as S. *Pauls* oath, *Rom.*1.9. *Gal.*1.28. &c. which were to ſtand upon record to poſterity and to confirme the truth of God, being in his Epiſtles, whereas in all the ſtory of his converſation in the *Acts* we never finde that he did ſwear) Or for the good of my Neighbour, (wherein generally I as a private man am not to be Judge, but to ſubmit to the judgement of the Magiſtrate legally calling me to teſtifie my conſcience, or to enter into ſome oath for the good and peace of of the Publick) or ſome ſuch publick conſideration, but only for my own intereſt, &c. it is utterly unlawfull.

S. *Why did you adde, but eſpecially* promiſſory *oathes?*

C. Becauſe thoſe are moſt clearly here forbidden both by the aſpect theſe words have on the precedent, *thou ſhalt perform thy oathes*, and by the precept of S. *James* in that matter, *c.*5.12. *Let your yea be yea, and your nay, nay, i.e.* let your promiſes and performances be all one, (the firſt *yea* referring to the promiſe

misse, the second to performance) which he there mentions as a means to make all promissory oaths unnecessary; for he that is so just in performing his word, there will be no need of his oath, and he that doth use oaths in that matter may be in danger to *fall into lying or false speaking*, which is the meaning of those words which we there render *lest you fall into condemnation.* μὴ εἰς ὑπόκρισιν πέσητε. i.e. ψευδολογίαν.

S. *What is the meaning of those severals that follow*, Neither by Heaven, &c? *May it not be, that I must not swear by them, but onely by God? Or not swear falsly, so much as by them?*

C. No, but clearly this, that those lesser oaths taken in by some in civility to God, whom they would not invoke in small matters, but yet would use this liberty of swearing by other inferiour things, are now utterly unlawfull; a Christian must not use any of those. Because every of these are creatures of God (whose whole beeing consists in reference to him) and not to be subjected to their lust to be tost and defamed by their unnecessary oaths.

S. *What is meant by the positive precept in the close*, [but let your communication be yea yea, nay nay.] *Is it, as you expounded Saint* James [Let your yea be yea, &c.] *i. e. let your promises and performances be answerable to one another?*

C. No, there is difference betwixt the phrases, *Let your yea be yea* signifies that, (as on the other side, *yea* and *nay*, signifies *levity*, 2 *Cor.* 1. 19.) But *let your communication be yea yea*, is this, in ordinary discourse you may use an *affirmation* (that is one *yea*) and if occasion require an *asseveration* (that is another *yea*,) and so again a negation and a phrase of some vehemence (as a redoubling) to confirm it (that is *nay nay*:) and this will serve as a good usefull meanes to prevent the use of swearing, by assigning to that purpose, some such asseveration which will serve as well, and therefore *Christ* doth not onely forbid any more then this, but in a manner direct to the use of this, as that which will help us to perform his precept.

S *There is yet one thing behind, the reason that this is back't with, for* [whatsoever is more then this, commeth of evill,] *what is meant by that?*

C. Either that it *cometh from the evill one*, Satan, who makes men unapt to beleeve without oaths, that so he may make the free use of them the more necessary: or *from evill, i.e.* that great kinde of evill among men, the breaking of promises, from whence this custome of adding oaths proceeds. By which is also intimated, that oaths are here by Christ forbidden, not as things in themselves evil, but as things which are not to be used but in affairs of speciall moment, a reverence being due to them, which are therefore not to be made too cheap.

Sect. 9. *Of revenge, or retaliating evill.*

S. *Be pleased then to advance to the next period, and the foundation of that laid as formerly in the words of the law*, [An eye for an eye, and a tooth for a tooth,] *which I see again by the variation of the preface from that which was prefixt to the commands of the decalogue, not to be of that number, and yet is the phrase also varied from that which was prefixt to that of divorce: There onely* [it hath been said] *but here* [ye have heard that it hath been said.] *What is the reason of that?*

C. It signifies that as it is lesse then a commandement of the law (*i. e.* is no precept that every one should thus require an *eye* of him who had put out *his*) so it is more then a bare immunity from earthly punishment to him that should so

require; (which I told you was all that was allowed in that of divorce) the truth is, this was by the law of nature, and *Moses* freely permitted (and no sinne then chargeable on him that did so) that hee that had lost any member of his body might, by way of revenge or retaliation, legally or judicially require the like member of his, who had thus injured him, to be taken from him, *Deut.* 19. 21. though among the *Jews*, this private men were not to doe on their own heads, but might by legall processe, goe to the Judges and require this due from them.

S. *What hath* Christ *appointed in this matter?*

τῷ πονηρῷ· ἀντιστῆναι, *ut præpositio ἀντι non oppositionem sed retributionem notat, ut in voce* ἀνταπόδοσις, *&* ἀντιπεπονθὼς *&* ἀντιποιεῖν.

C. 'Tis set down in these words, [*But I say unto you that you resist not evill.*] Where the word which we render [*evill*] signifies not a *thing* but a *person*, the injurious man, or he that hath done the injury; and the word rendred [*resist*] notes not that that our English commonly signifies; but peculiarly to *retaliate, to return evill for evill*; by which interpretation it is directly answerable to what went before [*eye for eye,*] &c. and so is a denying to Christians that liberty that before was allowed the *Jews*; that of *revenge, retaliation*, returning those mischiefs to others, which we have received from them.

S. *What plain places of Scripture be there which prohibit this, so that I may be induced, by the analogy of them, to beleeve this forbidden here?*

C. One plain place there is, which seems to me to bee a direct interpretation of this, *Rom.* 12. 17. [*Rendring to no man evill for evill*] so again, *v.* 19. [*Avenging not your selves*] *i.e.* thus *rendring evill to evill:* which is farther explained by the following words, [*but give place unto wrath*] *i.e.* to Gods revenge, as it follows [*vengeance is mine, I will repay it, saith the Lord.*]

S. *But how farre doth this precept of not revenging extend? To publick Magistrates, or onely to private persons one toward another?*

C. To this I shall answer by these severall degrees. 1. That it doth not interpose in the Magistrates office, so as to forbid him to punish by way of retaliation, if the laws of the Land so direct him; for his office being to preserve the Kingdome in peace, *Christ* forbids not the use of any lawfull means to that end, but rather by the Apostle confirms it in his hand, by saying, [*he beareth not the sword in vain*] and adding, [*he is Gods Minister, an avenger for wrath to him that doth ill.*] By which is intimated that that sword for *vengeance*, or punishment of offenders, which naturally belongs to God onely, is as far as respects this life, put into the hands of the lawfull Magistrate, with commission to use it, as the constitution of the Kingdome shall best direct, either by way of retaliation, or otherwise; and what is done thus by him, is to be counted *Gods vengeance* executed by him; and so no more contrary to the prohibition of private revenge, then Gods own retributions would be; which yet are mentioned by the Apostle as an argument to prove the unlawfulnesse of ours, *Rom.* 12. 19. *Avenge not your selves, but rather give place to wrath*; leave all punishment to God, *For it is written, vengeance is mine:* By which connexion you may note by the way, that the motive why we should not avenge our selves is (not that which some revengefull minds would be best pleased with, because by our patience our enemies shal be damned the deeper, as some would collect from *Rom.* 12. 20. but) because the priviledge of punishing offenders, *i.e.* of vengeance, belongs

belongs peculiarly to God, and to none but those to whom for things of this life he is pleased to communicate it. Which I conceive to be the reason why upon this ground of *vengeance belonging to God* onely, set down in the end of *Rom.* 12. the thirteenth to the *Romans* begins with *obedience to the higher powers, and their being ordained by God, &c.* This being thus set, it will follow, 2*ly*. That Christs prohibition belongs onely to those who have received the injuries, considered (whatsoever they are) as private sufferers; and those are forbid two things; 1. Taking into their own hands the avenging of themselves. 2. (And which is the speciall thing in this place, the former being not by the law permitted to the *Jews* themselves, though among the Heathen it was generally thought lawfull to hurt them who had injured us) desiring and thirsting, seeking and requiring even that revenge which the law of man affords, with this reflexion on himselfe, for the satisfying his revengefull humour. (This might *Christ* very reasonably prohibit, it being before not commanded, but onely permitted by *Moses* law; though forbid the Magistrates thus to punish offenders he could not, without destroying that law, which indeed to have done would not bee thought reasonable for *Christ*, the greatest part of the world being so far from Christians even now in times of Christianity. Not that it is made utterly unlawfull by *Christ* to prosecute any who hath wronged me, and bring him to legall punishment; for that the law of man authorized and not contradicted by *Christ*, may and oft doth require of me; and there is great difference between *revenge* and *punishment*: Nor that it is unlawfull to require reparations for an injury done me when the matter is capable of it; nor to doe the same for the good that may accrue to my brethren by the inflicting such exemplary punishment on offenders; but that to require this for the satisfying of my own revengefull humour *besides* or *without* the reparation of the dammage received by me, (as generally it is when I require *an eye for an eye*; for in that case the pulling out of his eye will contribute nothing toward the helping me to mine again) or again to require it in contemplation of the further inconvenience that may possibly befall me another time if this passe unpunished, is thought fit by *Christ* to bee interdicted us Christians; who are bound, 1. By gratitude for what *Christ* hath done to us in pardoning of injuries, to goe and doe likewise, *i. e.* to pardon and not revenge injuries. 2. By the law of faith to vanquish such fears, and depend on Gods providence to defend us for the future, and not to be so hasty and solicitous in using all possible means, however unlawfull, for the future securing of our selves. And all this seems to bee the literall importance of that phrase, *Rom.* 12. 19. [*Not avenging our selves,*] Whatever avenging is lawfull, that is not which reflecteth *upon our selves*, and our own immoderate passions; whether that of anger, or that other of desire, a branch of which is this worldly carking.

From these two thus set it will appear, *thirdly*, what is to be said of *wars* between one Kingdome and another, which are of a middle nature between the revenge of the Magistrate upon the offender within his jurisdiction, and the revenge of one private man upon another; this being between *equals*, and so not of the first kinde; and yet between *publick* persons or bodies, and so not of the second, which consequently wil be only so far lawfull, as it agrees with the *first*: and unlawfull, as with the *second*. Of Wars.

S. In

S. *In what respect may warre be lawfull? Or is it at all so?*

C. That it is not absolutely unlawfull, appears, 1. By the Baptists answer to the souldiers when they came to his Baptisme, *Luke* 3. 14. where he forbids them not that calling as unlawfull. 2. By *Christs* commending the *Centurions* faith who was then a Souldier. 3. By *Pauls* using a band of Souldiers against the Treachery of the *Jews*. 4. By Saint *Peters* baptizing of *Cornelius* without his giving over the military imployment. Now in what respect warre may bee lawfull, will appear, if we observe the causes of it. 1. If it be for the suppressing of a sedition or rebellion at home, it is clearly lawfull for the lawfull Magistrate, as having the *power of the sword*, 1. To preserve the peace of the land. And 2. To punish and suppresse the disturbers of it. In which case it is impossible any war should be lawfull on both sides; there being but one supream power in any Kingdome, (whether that consist of one, or of more persons) and to that belonging the power of the sword, which whoever else *taketh into* his hand in any case usurpeth it, and therefore ought to *perish by the sword*. 2. If betwixt one Kingdome and another, then the warre may be lawfull again, in case one Kingdome doth attempt the doing any eminent injury to another, which by a warre may possibly be averted from those whom the Magistrates office binds him to protect. An *eminent injury* I say, and that which is more hurtfull then warre, or taking up of arms, and that again, when there is no arbitration, or other means of debating such controversies, or averting such injuries to be had. And with these cautions, *To hurt no peaceable man*, as near as may be; To shed as little bloud as is possible; Not to protract it out of desire of revenge, or gain; Not to use cruelty on captives, on those that yeeld themselves, that desire quarter, on women, children, husbandmen, &c. To give over war when any reasonable tearms of peace may be had; To take away nothing from the conquered, but the power of hurting. In these cases and with these cautions as it is lawfull to the higher Powers to use arms, so is it also to others their Subjects that have commission from them, if they be satisfied of the justice of the cause; it being not imaginable that any Magistrate should by his own personall strength protect his Subjects without the assistance of others with him.

S. *But is it lawfull for a private man for the repelling of any the greatest injury from himselfe to kill another? Or if it be not, how can this warre against those who are not our Subjects and Rebels, but those who are out of our power, and over whom we have no jurisdiction, (and so we are but private men in respect of them) be accounted lawfull, seeing it is sure more sinfull to kill many then one?*

C. To the *first* part of your question I answer, that a private man may not, by the law of *Christ*, take away another's *life*, for the saving his own *goods*, or the repelling any such kinde of injury from himselfe, because *life* is more then *goods*: but if his life be attempted also, and no probable means to save it but by taking away the others life, it may then bee lawfull to take away his life; *Christ* having interposed nothing to the contrary, (where yet he that to save anothers life, or rather then take it away, should venture and lose his own, may bee thought to doe better and more honourably, in imitating *Christ* who *laid down his life for his enemies*.) This then being granted, I say yet to the *second* part of your question, that the same rule cannot be extended to the making

of

of war unlawfull. 1. Because the Supream Power who is supposed to manage the war, hath the sword put into his hand by God, (which the private man had not;) and that not only to punish Subjects, but also to protect them: 2. Because it is his duty so to do, which he may not, (without sinne against them, and failing in discharge of trust) neglect: whereas the private man having power of his own goods, may recede from that naturall right of his; deny himself, to follow *Christ*; and for his life it self may better thus part with it, by leaving it to Gods tuition, then the Magistrate can another mans, being intrusted by God to defend it, and by oath bound to perform that part of his duty. And for the number of those whom a war endangers to kill, that will be countervailed with the number of those whom it is intended to preserve, whose peace and quiet living, if it may be gotten, is more valuable to them then life it self deprived of that.

S. *Well then, supposing warre to be lawfull, and these two kindes of warres to be such, what other kinde of lawfull warres are there? Or be there any more?*

C. It will be hard to name any other; and yet I shall not peremptorily say there is no other, because some other perhaps may be found which will beare proportion to one of these.

It will be easier to informe you in this matter by telling you what be the speciall sorts of warres that are unlawfull.

S. *What be they?*

C. 1. When one Nation fighteth with another for no other reason but because that other is not of the true *Religion*; this is certainly unlawfull. For, 1. God hath not given any Nation this jurisdiction over another. And 2. 'Tis against the nature of Religion to be planted by violence, or consequently by the Sword; and therefore much more is this unlawfull for Subjects to do, against the lawes and Governours under which they are placed.

S. *But is not* Religion *the most pretious thing of all? What then may we fight for if not for that?*

C. It is the most precious thing indeed, and that to be preserved by all lawfull, proper, proportionable means; but then warre or unlawfull resistance being of all things most improper to defend, or secure, or plant this; and it being acknowledged unlawfull for *Peter* to use the sword for the defence of *Christ* himself, to do it meerly for Religion, must needs be very unlawfull. Religion hath still been spread and propagated by suffering, and not by resisting: and indeed it being not in the power of force to constraine my soule, or change my religion, or keep me from the profession of it, armes or resistance must needs be very improper for that purpose.

S. *What other warre is unlawfull?*

C. All manner of *invasive* warre for the inlarging of our Territories, for the revenging of an affront; for the weakning of those that we see prosperous, and consequently suspect it possible for them to invade us for the future; or in any case, unlesse perhaps to get some reparation for some eminent injury done to our Nation which the Nation cannot reasonably bear, nor yet hope for any other way of reparation.

S. *What is required to make it lawfull for any private man to take armes?*

C. Commission from the Higher Powers under which he lives, and to whom he is a subject, and who have the power of the Sword in their hand; and therefore as in obedience to them, it is possible for a private man lawfully to take armes, even when the Governours do it unlawfully, supposing that he think the cause good upon the Higher Powers undertaking it; so he that takes up armes only for hire, or hope of honour, &c. under one who is not his Magistrate, may, though the cause be just for which the Generall fights, commit sinne in fighting under him.

S. *What is there more that you think fit to teach me from this precept of not retaliating, or not avenging the injurious?*

C. It will be best given you by proceeding, and observing what *Christ* addes on the back of this prohibition. *But whosoever shall smite thee on thy right cheek, turn to him the other also, &c.*

S. *What is generally observable from those additions?*

C. 1. The occasion of them. 2. The generall nature of them wherein they all agree and accord.

S. *What is the occasion of them?*

C. Christs foresight of an objection, which upon occasion of the prohibition precedent, men would be apt to make thus: If when one doth me an injury I may not revenge it on him my self, or require a legall revenge upon him, then by this easinesse he wil be taught to multiply those injuries; to smite me on the other cheek, when he sees me take that so patiently; to take away my cloak also, if I am so tame as to let him carry away my coat without any payment; to make me go a stage of two miles with him next time, if I take the first oppression so patiently. To this foreseen objection, our Saviour answers by commanding us to performe the former duty, and put this feared hazard to the venture, intimating that this is not sure to be the reward and consequent of such patience. But yet if it should be certainly so, yet we Christians must rather submit to this also, then give the rains to our revenge on that consideration; we must venture that consequent with *Christ* who hath commanded us this patience, and be armed for the worst that can befall us in his service. From whence you see what obligation it is, that lyes upon us toward those acts which are accounted so ridiculous among men. Not that we are presently *to turn the left cheek to him that strikes us on the right, to give the Cloak to him that takes the Coat, &c.* but to performe the precept of non-revenge, & not to be tempted from it by any foreseen inconvenience. Yea, and really to make that adventure, if I cannot performe that obedience without it, rather let *him take the cloak also*, then seek wayes of revenge for such former trespasses. Which will be nothing unreasonable, if we consider, 1. That *Christ* can preserve us from farther injuries if he think good, as well without as with our assistance; and indeed that patience is oft blest by him to be a more prosperous means of this, then self revenge would be; it being *Christs* tryed rule *to overcome evill with good.* 2. That if we should chance to suffer any thing by obeying him, he will be able to repair us in another world.

S. *What now is the generall nature of these appendant precepts, wherein they all agree and accord?*

C. That they are all tolerable and supportable injuries both in respect of what

is

is done already, and what may be consequent to our bearing them. For thus the *losse of the Coat* or *Cloak* also is a moderate injury; the *smiting on the cheek*, or cheeks, a very inconsiderable pain; and only valued for the contumely annext to it, which yet Christians had been before, *v.* 11. (and should after by the sufferings of *Christ* be) taught to support chearfully; and the *going a mile or two* a very tolerable invasion on their liberty, and a very easie post, being compared with the ordinary stages, and from thence, 1. The reasonablenesse and agreeablenesse of Christs commands to our strength appears; that he provides us such *easie yoaks and light burthens*, even when we think he useth us most hardly. 2. The indulgence which he allowes us in matters of greater concernment; where the damage or trespasse is not so supportable, he there intimates a liberty to use some means to save or repaire our selves, (which may be extreamly usefull if not necessary to our temporall subsistence) though not to work revenge on the enemy for what is past, by exacting any punishment on his person, by endevouring to trouble him, who hath troubled us, (which cannot bring in any profit to us.)

S. *What now is particularly observable from each of these, and* 1. *from the first?*

C. That for light injuries done to our bodies which leave no wound behinde them, nor are the disabling or weakning of our bodies, nor bring any considerable paine with them, we are not to seek any way of private, no nor so much as of legall revenge, no not though the injury were a contumely also, and the putting it up, a reproach in the account of the world, and withall a possible, nay probable means to bring more upon me of the same making, this thus set is my Christian duty, which I cannot omit without sinne; and which for us to performe, or Christ to command, is so far from unreasonable, that the contrary, if we observe the experience of it, is much more unreasonable, and the seeking revenge ordinarily subjects us to greater inconveniences, to more and more dangerous blowes, many times, if we become our own champions, and avenge our selves; and to more considerable trouble and charge, if we seek it from the Court of Judicature.

S. *What do you in particular observe from the second?*

C. 1. The word rendred [*sue at law*] may also signifie to strive, or contend with thee any other way, and so take away thy Coat from thee, (and in this case rather lose that and more, then either hurt or maligne him) and 'tis not improbable that it may so signifie here, because Saint *Luke* reades [*him that taketh away thy coat, forbid not, &c.*] *i.e.* do not by contrary violence or hurting of him thus repell him. If it refer to the former, then we learn that *suing at the law*, though it be meant as a remedy for trespasses, is oft used as an instrument to do them. 2. That another having wronged me by a suit, and gotten an unjust verdict against me, doth not make it Christian for me to attempt the like on him. 3. That I must not stand so punctually on my right of dominion or propriety in my goods, as to designe revenge on every one whosoever shall in the least matter intrench on it, which, beside that Christs prohibition makes sinne in a Christian, the very delayes, and expencefulnesse of Courts makes unreasonable and absurd for any man to do. Many losses are more supportable, then such a costly means

κρίνεσθαι.

μὴ κωλύσῃς.

of repairing them: Yet this not so far to be extended, but that he that, 1. By no arbitration can get his own; Or 2. that desires only to obtaine decision of any controversie; Or 3. he that by this means may defend a Widow or Orphan; Or 4. provide for his own family; Or 5. enable himself to relieve the poore, may lawfully in a matter of great moment enter a suit at law.

S. *what from the third?*

C. That the same rule holds for my liberty, that did for my body and estate, that every diminution of it must not enrage me either to a private or legall revenge on the invader: the summe of all is, that small supportable injuries of any kinde we Christians must bear without hurting againe, or so much as prosecuting or impleading the injurious. In weightier and more considerable matters, though we may use means: 1. To defend our selves: 2. To get legall reparations for our losses, yet even in those the giving any way to revengefull desires, or desiring to give him any smart, or paine that brings no reall gaine, or ease, or advantage to us, save only the satisfying our revengefull humour, is still utterly unlawfull.

S. *But what is that, that followes in the close of this period, v.* 42. [Give to him that asketh thee, and from him that would borrow of thee turn not thou away?] *And how comes it in this place?*

C. The substance of it is a command of universall, unlimited liberality according to our power to all that are in need, and a direction to one speciall kinde of workes of mercy, the lending (without all exaction of *use* for the loan) to those, that are in present want, and may by such present supplies for present exigence be taught a way of thriving in the world, and getting out from those difficulties of fortune. In which case the lending for a time, and after that time the requiring mine own againe, may do some men as much, perhaps more good, by obliging them to industry and providence, and fidelity, then giving to some others might have done.

S. *what connexion is there betwixt this precept of liberality, and the non-revenge immediately preceding?*

C. Tis this, 1. That forgiving, and giving, the two speciall works of our charity toward men, should alwayes go together; one never doth so well, as when tother is joyned with it. Revenge will blast our liberality; and the covetous illiberall heart will defame the most perfect patience. 2. That the practice of liberality will help us to think it reasonable not to meditate Revenge, and withall demonstrate our patience of injuries, &c. to be no pusillanimous cowardly act, because I dare not resist him, but only an act of obedience unto Christ, in doing as he hath done, both for patience and liberality, my Christian charity obliging me to one as well as tother.

Sect. 10. *Of loving enemies,*

S. *what now is the ground-work of the next period?*

C. The repetition of the old law of *loving neighbours and hating enemies.*

S. *Is there any such thing in the law of* Moses, *or* Nature, *that we should hate our enemies, and love none but Neighbours?*

C. I shal tel you as clearly as I can what both those laws have done, in this matter.

S. *what hath the law of* Moses *done?*

C. For the loving of the Neighbour, *i. e.* the fellow *Jew*, it hath commanded

ded to *love him as thy selfe*, *Lev.* 19. 18. and not to *avenge* or bear any *grudge against him*; from which, though it were no exclusion of the like to other country-men, yet 'tis very true that the Jews took occasion of advantage to deny all kindnesse and exercise of offices of common humanity to all others, unlesse they became Proselytes to them. Now this they did without any authority of their law, which therefore *Christ* by the parable of the good *Samaritan*, shews to belong to the loving of (and shewing mercy to) others beside their own country-men, and extending the meaning of the word [*neighbour*] to all those who are of the same *common stock* with us, and are *men* as well as our selves: though the truth is, God by prescribing the *Jews* peculiar meats, and forbidding others that were familiarly used by the Nations, did consequently interdict them any speciall familiarity of converse with the Nations; by way of caution, lest they should be corrupted by them who were at that time so extreamly Idolatrous; which rule consequently was to be accounted temporary and to last no longer then the reason of it. But then, for the *hating of enemies*, it is not to be thought that there was any such precept given them, of hating, either all but their own country-men, or even all their very enemies. Thus much onely toward it we finde in the law, that though the *Jews* were commanded to doe courtesies to their enemies of their own country, to *rescue the enemies Oxe out of the ditch*, *&c.* yet they are forbid to enter any friendship, affinity, league with the seven nations, *Hittites*, *Amorites*, *&c.* or to shew any mercy to them; which yet must not be extended to the commanding all manner of mortal hatred against them, but this within certain limits; they were to offer them conditions of Peace, and to permit them to redeem their lives, if they desired it, by servitude, *Deut.* 20. 10, 11. and though upon not accepting of conditions of peace, they were to have no pity on them, but to destroy them utterly, yet this belonged onely to those of that age; *Solomon* doth not so, but onely levies a tribute of bond-service upon them, 1 *Kings* 9. 20, 21. After the same manner were they to deal with the *Amalekites*, *to have war with them for ever*, *Ex.* 17. 16. *Deut.* 25. 19. & with some difference, with the *Moabites*, and *Ammonites*. In all wch nothing can be observed contrary to the law of nature, or humanity; for the same power that the Magistrates on earth have over malefactors, the same sure must be yeelded God over Nations and Governours of them, to put them to death by what means he please. This execution he was pleased to commit to the people of the *Jews*, after a long time of patience, when *those nations had filled up the measure of their rebellion*, *Lev.* 18. 14. So that this [of *hating enemies*] cannot be accounted of as any common generall command, for it held not generally against any but these forenamed nations; but as a *speciall*, *particular sentence of Gods*, to be at that time executed on them. And although, the truth is, the *Jews* did generally resolve it lawfull *to kill* or spoile any that were *strangers* from the religion of the true God; yet by the limiting of Gods command for such execution to these forenamed, and that with this reason, because they had *fill'd up the measure of their iniquities* (which when it is, none but God can judge of) 'tis evident that this was an errour in the *Jews*, and that the rather because at this time when *Christ* spake, they were subject to the *Romanes*, and had no power of the sword in their hands; in which case those former commands of warre

with *Amalek*, (much more with other idolatrous Nations, against whom it was not appointed) became utterly out-dated, and the law of nature was to prevail; which commends love and charity to all men.

S. *You promised also to shew me what the law of* Nature *had done in this matter. I pray what is it?*

C. We have no better way now to judge of that then by the writings and sayings of the wisest naturall men; the summe of which is this; That all men are to be loved and obliged by us; No man to bee hurt or disobliged but hee who hath first injured me; in which case the great Philosopher thinks it a reprovable thing to *love an enemy*, (as to *hate a friend*) but withall, the moderatest, and wisest, and most elevated minds, though they would not command or oblige all men to love enemies, doe yet commend it as most honourable so to doe, and give many excellent reasons for it; and conclude, that the *wise and good man hath no enemy*. So that from all this, the short is, that the *Jewes* taking some advantage from those forementioned commands of *Moses*, and mistaking them, did think it lawfull to hate others of different Religions, *i. e.* all other Nations, (and the same may be observed of the *Grecians* toward the rest of the world under the title of *Barbarians*) but in this did they both against the law of *Moses*, as hath been shewed, and against the law of *Nature*; by which, hating or hurting is avowed onely in case of injuries done, and even then also the contrary commended; and so that which *Christ* hath here to doe, is partly to recall and reform the *Jews* to the law of nature, and to command that which that commended, partly to advance and set it higher then the law of the *Jewes* had required of them before.

Arist. Top.

S. *What then is now the law of* Christ *in this matter?*

C. It is set down, *v.*44. *But I say unto you, love your enemies, &c.* to the end of this Chapter. The summe of which is, that other mens faults or sins against us (nay against God himselfe, for the *Jews* enemies, the people of the seven Nations, *Amorites, &c.* being most detestable sinners before God, are here referr'd to in this word, *Enemies*) give not us any dispensation for the non-payment of that great debt of our nature, *love to all our kind*. 'Tis true indeed the passions and affections that our nature is subject to, doe incline us to revenge against our enemies; or if wee can conquer that, yet wee cannot choose but make a distinction between friends and foes, and at least have a great coldnesse and indifference to those who have deserved so ill at our hands. But *Christ* is come to mortifie those affections of rage and revenge; and to lead us higher then nature would bring us; to affections, and words, and actions of kindnesse, and benignity to those that have expresst the contrary of every of these toward us.

S. *But is it not abundantly sufficient, if my affections and behaviour toward mine enemy, be not like his to me, unkind, retaliating of injuries, &c? Is there any more required of me?*

C. Yes undoubtedly, of a Christian; who is to transcribe that copy, that Christs own dealing with us when we were enemies, did set us. I must not only *negatively* not hate, or curse, or pursue with injuries; but *love*, and *blesse*, and *doe good*, and *pray* for my greatest enemy.

S. *What*

S. *what is meant by* Loving him?

C. That denotes the affection of charity, and kindnesse, and benignity toward him: 1. Wishing him all the good in the world, but that especially which he most wanteth, the good of his soul, conviction of sinne, reformation, &c. 2. Pitying and compassionating him, and that the more for being mine enemy, because that implies a sinne in him, which is of all things the most proper matter of compassion. 3. Being cordially affected toward him.

S. *what is meant by* Blessing him?

C. The word in Greek, and the opposition to *cursing*, (*i. e.* evill or bitter speaking) noteth *kindnesse* and *friendlinesse of language*; giving them all friendly & courteous words, who have nothing but railing and evill speaking for us; commending in them whatever is capable of it, though they doe nothing but defame and backbite us. εὐλογεῖτε.

S. *what is meant by* Doing good *to them?*

C. All outward reall effects and actions of charity. Such are almes, if they be in want; *feeding, giving to drinke, clothing* them, when they are *hungry, thirsty, naked*; comfort, if in any distresses; counsell, if in any difficulty; rescuing their goods, &c. if we see them in danger; admonishing them in a friendly manner, and such as may be most likely to prevaile with them when we see them falling into any sinne, reproving and correcting fatherly, when we see them faln: In a word, contributing our utmost to the good of their bodies, estates, families, reputations, but especially their souls; and all this without any tincture of our revenge, or rage mixing with it.

S. *what is meant by* Praying for them?

C. Desiring of God for them whatsoever they want. 1. Pardon of sin, with an expression of my free pardoning them. 2. Grace for amendment of life. 3. All other blessings temporall and spirituall which they stand in need of.

S. *This is a duty of some difficulty, what help can you direct me to, to facilitate the performance of it?*

C. Many considerations there are which will tend to that end. Three there are here named.

S. *what be they?*

C. The *first* is the example of God, who sheweth mercy to sinners, who are his enemies; and in the outward dispensation of temporall blessings, giveth as liberall a portion many times to the wicked, unthankfull provokers, as to his good servants; and for the common advantages of life, *Sunne* and *Raine*, dispenseth them generally in an equality to all. And then for us to doe the like, is a God-like thing; the greatest dignity that our nature is capable of.

S. *what is the* second *help?*

C. The consideration of the reward which God hath decreed for such who do this, and that proportioned to their actions; retribution of good to evill, of mercy and happinesse, though we are sinners and enemies. Whosoever doth but think of that, how much the joys of Heaven for eternity are beyond the pleasure of a little revenge for the present, will never think fit to make such an unequall exchange, to lose so rich a reward for so poor a pleasure.

S. *what is the* third *help?*

C. The

C. The consideration of what is done by all others the vilest and wickedest men in the world. For such were the Publicans accounted, and yet they could think themselves obliged to love their friends, and satisfie that obligation; they could use civilities and courteous compellations and salutations to their neighbours, &c. And if we who are bound to exceed the *Scribes* and *Pharisees*, the strictest Sect among the *Jewes*, shall be but in the same rank with *Publicans*, (who are otherwhere put with *Heathens*, and *Harlots*, and *Sinners*) the vilest and most abominable of all men; this will sure be a great reproach to us Christians.

S. *What other motives can you adde in this matter, why I should* love my enemies?

C. 1. That by this means I shall conquer my self, my unruly passions, which is a most glorious heroicall piece of victory. 2. That by this I shall preserve my self in a great calmenesse and quiet of minde; which thoughts of revenge wholly deprive me of. 3. That this is of all others the most probable way of overcoming my enemies; Revenge being a meanes of exasperating and enflaming him, charity of melting him. Which if I do, I *first*, get a friend for an enemy; and *secondly*, have the honour and claime to the reward due to them, *that convert sinners from the errour of their wayes*. 4. That this is a way of excelling all other men in the world, none but Christians thinking themselves obliged to do this. 5. That this is the speciall way of *Christian perfection*, and is so called in the close of this Chapter, *Be ye perfect, as your Father which is in Heaven is perfect*. In stead of which, S. *Luke* reads, 6.36. *Be ye mercifull, &c.* noting this mercy, or almes, or benignity to enemies to be the highest degree of Christian perfection.

S. *I beseech God by his renewing quickning Spirit, to mortifie the contrary sin, and work this truly Christian grace in my heart. You have past through the fifth Chapter, and so Christs Reformations of, and Additions to the old Commandement. I will not question why* Christ *reformed or improved no more of them, it is sufficient to me that he hath not; which being an act of his wisdome, it is not for man to question, but acquiesce in.*

C. You judge aright, yet do I conceive that two other Commandements of the second Table *Christ* hath improved in this Sermon. The ninth there of not *bearing false witnesse*, he hath improved into *not judging*, *c.*7.1. the last of not *coveting*, into *taking no thought*, *c.*6.25, *&c.* And as for the fifth (which is the onely one of the second Table now left out, there may be particular reason for it, because that *honour of father and mother*, obedience to Superiours, Magistrates, &c. was by the Jewish law advanced so high, even to the prohibiting of thoughts of evill against such (which say the *Jewes*, is the onely case wherein thoughts are prohibited) that there was no need or almost possibility of setting it higher. Let us now proceed to the next, the sixth Chapter, and consider what first we shall fall upon.

Lib. III.

S. *WHat is the first generall aime or designe of this next part of the Sermon beginning, c.6 ?* Sect. 1.

C. The regulating of three great Christian duties, *Almes-giving*, *Prayer*, and *Fasting*. Three so necessary considerable offices of a Christian, that learned Divines have resolved them to be the three speciall Christian *Sacrifices*, or *acts of divine worship*: the first out of our *estates*; the second of our *soules*; the third from our *bodies*; which are the three principall parts of a man, every one therefore obliged to pay its *tribute* of acknowledgement to the Creator. Aquinas 2.2. qu.85.art.3. ad.2.

S. *I shall then presume them worthy of our distinct survey, and to that purpose pitch upon that first, which I see first placed, that of* Almes-giving, *and expect what method you will propose to me as most proper to give me a clear sight of what* Christ *hath thought fit to represent to me concerning it ?*

C. I shall reduce it summarily to these two heads. 1. *A duty supposed.* 2. *A caution interposed* for the regulation of this duty. Of Almes-giving.

S. *what mean you by the* duty supposed ?

C. I mean this, that the duty of *Almes-giving* here mentioned, is not so much here *commanded* by *Christ*, as presumed and *supposed*, as a duty that both the law of *Nature*, and of *Moses*, required of all men, Heathens and Jewes before, and therefore needed not to be commanded by *Christ*, but only to be thus honourably mentioned by him as a duty that he meant not to evacuate, but confirme; so far that he that would not observe it should be unworthy the title of a Christian, nay of a *Jew* or Heathen man; all lawes so strictly exacting it of him.

S. *The duty being so necessary, and yet onely toucht on or named here, you may please a little to explain to me.*

C. I will, by telling you, 1. That it is the same duty (expresst by the same word) that *mercifulnesse* is in the fifth Beatitude; but then, 2. That it seemes here to be restrained to that one kinde of *mercifulnesse* which consists in *giving*; and that peculiarly of *relieſe corporall* to them that want it, and therefore it will not be pertinent in this place to speak to you of any branch of mercifulnesse, but of that which we ordinarily call, *Giving of almes*.

S. *what doe you think fit to tell me of that ?*

C. Only these two things, as most proper for your direction in this duty, the first for the *substance* of the duty, the second for the most convenient *manner* of performing it.

S. *what for the substance of the duty ?*

C. That I am bound by all lawes of *Nature*, of *Moses*, of *Christ*, as God hath inabled me, to relieve those that are in want, the *hungry*, the *naked*, the *fatherlesse*, and *widow*, *&c.* destitute of worldly succour, the doing of which is called *pure religion or worship*, by S. *James*, 1.27. καθαρὰ θρησκεία.

S. *What directions have you for the most convenient* manner *of performing it?*

C. This is one especially (which S. *Paul* 1 *Cor.*16.2. hath given me occasion to think on) that *every rich man* or thriving man, every one that either hath constant revenue, or profitable trade, should *lay by him in store as God hath prospered him*, for the use of the poore; dedicating yearly, or monthly, or weekly, such or such a proportion for this purpose, and separating it from the rest of the heape, that it may be ready for such uses, as the providence of God shall offer to us.

S. *How will this be best done?*

C. By a yearly valuation of my income, whether of rents, or gaines by trading, and setting apart a reasonable proportion of that, and then dividing that grosse proportion into as many parts as there be weeks in the year: and then every *Lords day* (according to the Apostles direction) or otherwise weekly, to put into the poor mans bag, or box, or pocket, such a just proportion, which from that time I am to account of, as none of mine, but the *poores propriety*; which I cannot take from them againe but by stealth, that I say not *sacriledge*. This way of setting apart before-hand will be very usefull both for the resisting of covetous thoughts, which will be apt still to intercurre, when objects of charity offer themselves; and also for the having provision ready at hand, to give when we would be willing to give, which otherwise perhaps would sometimes be wanting; and the doing this thus weekly, will make the summe thus parted with so insensible, that we shall not misse out of our estates, what is thus consecrated.

S. *But I pray what proportion yearly should I thus designe?*

C. The exact proportion or *quotum*, I cannot prescribe you, the Scripture having defined nothing in it; but by commending *liberality*, and voluntary and *cheerfull giving*, rather intimating that there is no set proportion to be defined, but to be left to every mans own breast, how to proportion his freewill offering: For although one place there be that seems to require all to be set apart for this purpose that comes in by way of gaine from Gods prospering hand, to wit, that just now mentioned, 1 *Cor.*16.2. where he appoints that every one set apart θησαυρίζων ὅ, τι ἂν εὐοδῶται, *treasuring up whatsoever he hath gained, or thrived, or been prospered*, (not as we render it, as God hath *prospered him*, for 'tis not [ὡς as] but [ὅ, *ot whatsoever*] yet it appears that that was in a peculiar case at that time, for the relieving the poor Christians at *Jerusalem*, who were so many, and so few to relieve them then, that all that could be spared was little enough for the turn; and therefore that can no more make a rule for the present times, then the having all common then, and bringing all to the Apostles feet, will be exemplary to us. I shall only for your better direction give you the best light I can, which will be by these gradations. 1. That the *Jewes*, the people of God were bound by the Law to set apart *a tenth of all their increase every third year for the use of the poor*; Every year you know the tythe was paid to the Priest, but that being done, every *third* year they were to tythe againe, for the *poore*; which was in effect a thirtieth part yearly of their increase; for that (you know) a tenth part every third year, being distribute into three parts, and each of those three assigned to each year, will amount to. But then

2. Other

2. Other commands there were given to those *Jewes*, concerning the *poore*, as of permitting them to lease in the field, lending them without use, restoring the pledge before night, and other the like, and all this a *Jew* was bound to; hee sinned against the Law, if he did it not. *This was his righteousnesse*, *Deut.* 24. 13. *i.e.* that degree of mercy which the law required of him, in stead of which the *Greek* Translators use a word signifying *Almes* or *Pity*, the same which is in this place of Christs Sermon, (and it is farther observable, that in this place some very ancient Copies in stead of this word which signifies Almes, have another word signifying *righteousnesse*) all which signifies some degrees of *almes-giving* to be required by the Law, without performance of which a *Jew* cannot bee accounted righteous: and such were those three years tythings, and the rest forementioned. But then *thirdly*, beside this *righteousnesse* of the *Jew*, or that proportion required to his being a righteous *Jew*, there was another higher degree among them, called *Mercy*, or *Goodnesse*, or *Bounty*, or *Charity*, which, say their Interpreters, is more then *righteousnesse*, *excesse or abundance of righteousnesse*. Thus shall you see those two words many times put together, not as *equivalent*, but one a higher degree then the other, *Dan.* 4. 27. *Break off thy sins by righteousnesse, and thine iniquities by shewing mercy to the poore*; the *mercy* set last, as being highest. So *Mic.* 6. 8. *what doth the Lord require of thee, but to do justice, and love mercy?* So when the comparison is made by the Apostle, between a *Righteous man* and a *Good man*, *Rom.* 5. 7. the *Good man*, is this mercifull minded man, which farre exceedeth the other. By which you see, that he that will be a *good*, a *pious*, a *mercifull Jew*, he must exceed those termes which by the law the *Jew* was bound to, *i. e.* must allow to pious uses much more then the *thirtieth part* of his increase every year: and this law and direction being by God himself given to his own people the *Jewes*, may deserve so far to be considered by us, as it is an evideuce of Gods judgement then to that people. But then *fourthly*, though this be not a law now binding us, as not given to us, yet being a law of charity and mercy to my poor Neighbour, which for the substance of it, is an *eternall law of nature*, there will be small reason for a Christian to think himself disengaged from that *quotum* or proportion, which even the *Jewes* who were considered as in a state of imperfection, were obliged to; save only that this is now left to their own freedome which was before commanded; and 'twere shame that a Christian thus left to his own freedome should come short of what a *Jew* was brought to by constraint. But *fifthly*, on the contrary side, the more perfect law of Christ, and the more grace, and the more light brought into the world by him, requiring higher perfection now, then before by law was required, (*so that except our righteousnesse exceed theirs, we shall not enter the kingdome of heaven*) may very justly be deemed to require a greater proportion of us now in workes of mercy, then of them was then expected. From whence it will be consequent, *sixthly*, That as our *Righteousnesse must exceed their righteousnesse*, so our *Mercy* their *mercy*: *i.e.* that to be a *righteous* Christian, (*i.e.* such an one as performes what the *law of Christ* requires of him for *almes-giving*) 'tis necessary to set apart much more then a yearly *thirtieth* of his revenue, or increase; and to be a *mercifull* or benigne or *pious* Christian, much more againe then that, is necessary. But then *seventhly*, the Christian (as

צדקה ἐλεημοσύνη.

δικαιοσύνη.

צדקה חסד

יתרון הטובה צדקה חסד

צדקה חסד δικαιος. ἀγαθὸς.

allo the *Jewish*) law in this matter, doth not so consist in an indivisible point, as that any set proportion can be defined, lower then which would be the sinne of parsimony, and higher then which the sinne of prodigality; but is allowed its latitude, within which it may move higher or lower without sinne; yet so that it may on one side be so *low*, that it will be Un-christian love of money; and on the other side so *high*, (if it be to the neglecting, and exposing his own children, and family) that it may be wretchlesse prodigality: which two extreams being by the help of the former directions avoided the rule will be, That the more liberall we are to them that want, or the more liberall in setting apart for them to provide them a plentifull patrimony, the more acceptable it will be in the sight of God; and the more liberally rewarded: according to that of the Apostle, 2 *Cor.*9.6. *He that soweth bountifully, shall reap bountifully*, by which I conceive is meant not onely Gods aboundant retributions of Glory in another world, but even his payments of temporall plenty here, to those who have been willing to make that Christian use of that earthly talent committed to their Stewarding.

S. *Doe you beleeve, that liberality to the poore is likely to receive any such reward in this life? The reason of my question is, because if there were any ground for the affirmative, I should conceive it a most convincing motive to all, even the worldly-minded men, to* cast their bread *thus* upon the waters; *if it should return to them again in this life with encrease. Liberality being a thing pleasant and delightfull even to flesh and bloud, to the most covetous minded man; and nothing imaginable to deterre any from the practice of so lovely a duty, were it not the fear of diminishing our store or bringing our selves to want by that meanes. I shall therefore in great earnest desire to heare your opinion in that point?*

C. I make no doubt of this truth, that mercifulnesse & Christian liberality is the surest way to plenty and contentment in this life; so farre from ever being a means of impoverishing any, that it is most constantly (when exercised as it ought) a means of enriching. And that you may not thinke this a phansie or spectulation, or groundlesse confidence in me, I shall tell you that I conceive there is not any one thing (temporall) for which there are so many clear evident promises in the Scripture as this. For the giving you ground of faith in this, I will name you some. And a foundation I shall lay, *Deut.* 26. 11. where there is by God prescribed a form of prayer to be used by him that *hath made an end of tithing all the tithe of his encrease the third year, i.e.* that hath paid the poore their patrimony, (as appears by the rest of the verse, and which till it be done, the third years *tithing* is not made *an end of.*) And the form prescribed gives the man that hath so done liberty and priviledge of claime and challenge to all kinde of earthly blessings, *v.* 13. *Then thou shalt say before the Lord thy God, I have given to the stranger*, to the *fatherlesse, &c.* And thereupon, *v.* 15. *Looke down from heaven and blesse thy people* Israel, *and the land which thou hast given us, a land flowing with milke and honey.* The mention of the milke and honey, and affluence, is an interpretation what that blessing is which is there prayed for so confidently; to wit, temporall plenty here; and Gods prescribing this forme of prayer is argument enough that God will grant it to him, that having performed this condition, doth humbly in prayer require the performance

formance of such promise. Onely by the way, these two things must goe together inseparably, *performance* of the condition, and then *prayer* to God. According to that of the blind man in the Gospel, that he that is a *worshipper of God, and doth his will, him he heareth.* Other places fit to be superstructed on this you have in the the *Psalmes* of *David*, *Psal.* 41. 1. *Blessed is hee that considereth the poore and needy.* And what kind of *blessing* this is, appears by the context, *The Lord will deliver him, preserve him, keep him alive, blesse him on the earth, &c.* And besides others one remarkable place that book affords, *Psal.*37.25. *I have been young, and now am old, yet saw I never the righteous forsaken, nor his seed begging bread.* What is meant by the *righteous* there, will be evident, if you advise with *v.* 21. The *Righteous sheweth mercy and giveth*, and *v.*26.*The righteous is ever* (or *all the day*) *mercifull and lendeth.* His liberality such and so continuall (*all the day mercifull*) that one would thinke it able to exhaust his patrimony; to bring him, at least his posterity, to want and beggery, and yet in all *Davids* observation, he had found (so far as to make an *Aphorisme* of it) that none were ever brought to want by that means; but, as it follows for confirmation of this truth, *v.* 26. *His seed is blessed*; his posterity as prosperous as if their father had digged through the mine into hell (where the Poets thought riches dwelt) to fetch out treasure for them. Where although the rule doe not necessarily hold so farre, that no other means can make a merciful man poor, (for perhaps negligence, suretyship, some other sinne lived in and bringing a curse upon him, may; and *mercifulnesse* not prove antidote sufficient to secure him against all other poison.) Yet thus farre it doth in *Davids* observation hold, 1. That it never brings any man to want; whatever else may, that will not; 2. That it is an ordinary means to help to more wealth; to enrich the posterity; to bestow temporall blessings on them; a benigne favourable influence this hath upon all that belongs to him. And this which *David* mentions as an *Aphorisme* of his own observation, I beleeve I might extend to all times, and challenge any Historian of past, or observator of present times, to give one instance out of his knowledge to the contrary; of any Christian Almsgiver that brought himselfe or his posterity to want (nay that did not thrive and prosper the better) by that means. Some notable examples I have known in my time for the confirming what I now say, but could never yet hear of any to the contrary. To these I shall adde a few places of testimony also out of the Proverbs of *Solomon* 11.24. *There is that scattereth and yet encreaseth*, *i. e.* One sort of *scatterers* there is that *encreaseth* by scattering; and no cause of doubt but that the *mercifull* is this kind of *scatterer*; which farther appears by the opposition in the rest of the verse, *There is that withholdeth more then is meet, and it tendeth to poverty.* A strange thing that *scattering* should be a means of *encreasing*; giving, of having; and withholding, of poverty; keeping, of not having; but when 'tis considered how all temporall plenty is of Gods dispensing, how by his blessing and *opening his hand, all things are filled with plenteousnesse*; and by his withdrawing his auspicious influence, all things are improsperous, moulter and crumble into nothing, there will be small difficulty in beleeving Gods promise for such kinde of difficulties, as these. Besides, the following verses make it clear, that it belongs to this matter, *v.*25. *The liberall*

πλοῦτος. *Pluto.*

soule shall be made fat, and he *that watereth shall be watered also himselfe*. And *selling of corne* being an act of liberality, *v.* 26. in opposition to him that *withholdeth it*, it followes, *Blessing shall be upon his head*, and *v.* 28. *The righteous, i.e.* the liberall again, (as opposite to him that trusteth in riches) *shall flourish as a branch, i.e.* be very prosperous. And though it follow in the last verse, *that the righteous shall be recompenced on the earth*; *i.e.* meet with afflictions and punishments here; yet is that common state of good men reconciliable with temporall blessings here, as may appear, *Mark* 10. 30. So again, *Prov.* 13. 22. *A good man leaveth his inheritance to his childrens children.* Where it the *good man* be the same that is meant by that phrase, *Rom.* 5. 7. it will bee distinctly pertinent to this matter, (and so the context would inforce, *and the wealth of the sinner is laid up for the just.*) But if it be a more generall word, yet then also this of the *mercifull* will be *contained* under it. So again, *Prov.* 14. 21. *He that hath mercy on the poore, happy is he.* So 19. 7. *He that hath pity on the poore lendeth unto the Lord*: the *Vulgar* read it [*lendeth unto the Lord upon use*] *and that which he hath given will he pay him again*, and (it being lent upon *use*) pay him with *use*, and interest also. On occasion of which place I remember an ancient story in *Cedrenus* (how true I know not) of a *Jew*, as ancient, saith he, as King *Hezekiahs* time, that having read this place and weighed it, resolved to try whether God would be as good as his word. Gave all that he had but two peeces of silver, to the poore, and then waited and expected to see it come again; but being not presently answered in that expectation, grew angry, and went up to *Jerusalem* to expostulate with God for cheating him by this unperformed promise. The story goes on, that he going on his way, found two men a striving, engaged in an unreconciliable quarrell, about a stone, that both, walking together, had found in the way, and so had both equall right to it; but being but one and undividible, could not both enjoy; and therefore to make them friends, he having two peeces of silver, doth upon contract divide them betwixt the pretenders, and hath the stone in exchange from them; having it, he goes on his journey, and coming to *Jerusalem* shews it the Goldsmith, who tels him that it was a jewell of great value, being a stone faln and lost out of the high Priests *Ephod*, to whom if he caried it he should certainly receive a great reward; he did so, and accordingly it proved; the high Priest took it of him, gave him a great reward, but withall a box on the eare, bidding him trust God the next time. The story if true, is an instance of the matter in hand; if not, yet an embleme or picture of it. So again, *Prov.* 22. 9. *He that hath a bountifull eye shall be blessed, for he giveth of his bread to the poore.* Where the affirmative promise is most punctuall, and the reason to confirm it most remarkable, being but the repetition of the thing it selfe, (as principles are fain to be proved by themselves) the *bountifull* minded man shal be blessed, why? because he is *bountifull, i.e.* no other argument needfull to prove it but this; the promise, infallible promise belonging peculiarly to such. And *Prov.* 28. 27. *He that giveth to the poore shall not lack.* A most definitive large rule, from whence no exception is imaginable, if we had but faith to depend upon it. And lest you should think that this referred onely to the state of the *Jews* under the Old Testament, and belonged not at all to us Christians, you may *first* observe that these

theſe Proverbs of *Solomon* are not truths peculiar to that ſtate, but extenſive even to us Chriſtians; and more purely ſo, then to them, many of them. 2. That in the Goſpel one place there is that repeats in ſenſe one part of theſe places, that of 19. 17. [*He that giveth to the poore, lendeth to the Lord.*] to wit, *Mat.* 25. 43. [*In as much as ye did it to one of theſe, you did it unto me.*] And then why may not the latter part belong to us alſo? 3. One plaine promiſe of temporall things there is in the Goſpel alſo to thoſe that part with any of their goods for Chriſts ſake, (and ſuch ſure are the Chriſtian *Almes-givers* that doe it in obedience to Chriſts law, and charity to fellow Chriſtians,) *Mat.* 19. 29. and that in a generall unlimited ſtyle, excluding all exception, *Mark.* 10. 30. *There is no man that hath left houſe, or brethren, &c. and lands, i. e.* worldly goods, but *he ſhall receive an hundred fold now in this time:* (this firſt lower harveſt, this ſeaſon of retributions) *houſes, &c. i. e.* temporall bleſſings here; and then over and above in another world, *everlaſting life.* Onely with a mixture *of perſecutions*, as Saint *Mark* (or St *Peter*, who had asked the queſtion which occaſioned this ſpeech of Chriſts, and whoſe *Amanuenſis* Saint *Mark* was) hath it, as before I told you. *Prov.* 11. 31. after all thoſe temporall promiſes to the Almesgiver, it is added, *He ſhall be recompenced*, or receive *his portion of afflictions in the earth.* By all theſe teſtimonies from the Word of God, both in New and Old Teſtament, I conceive this doctrine as clear as any in the Scripture, That the promiſe of temporall plenty to the liberall is ſo diſtinct and infallible, that it can be no leſſe then groſſe *ignorance* of plain Scripture not to *obſerve* it; and arrant *infidelity* not to *beleeve* it; and ſtrange *Vn-chriſtian ſinne* not to practice that ſo amiable a duty; that to him that beleeves this, there is not the leaſt temptation imaginable againſt it, even the covetous man himſelfe being allowed to be the objector. ἐν καιρῷ τούτῳ.

S. *I cannot but acknowledge the truth of your premiſes, and reaſonableneſſe of the concluſion from them, and onely marvell what artifice the Devil hath gotten to enſnare men by, and keep them from doing that which is ſo agreeable to their humours and diſpoſitions, even as they are partakers of but ingenuous nature. God melt the heart and open the hand of the obdurate world, and teach us the due practice of it.*

I ſhall preſume you have no more neceſſary to be added to the explication of the duty here ſuppoſed [*and thou* when thou doeſt almes] *I ſhall call you from thence to the ſecond particular mentioned, The* Caution interpoſed, *and deſire to know what that is.*

C. The Caution is, that *we doe not our almes to be ſeen of men*; or uſe any means in the doing of them, to *have glory of men*; to be *praiſed or commended* by them. For this is an infirmity very ordinarily inſinuating it ſelfe in our beſt actions, to blaſt and defame them in the eyes of God; every man being apt to deſire to be better thought of by man for the performance of this duty; eſpecially if he be an exceeder in it. Of Vain-glory.

S. *But were we not commanded before, that our* light ſhould ſhine before men? *what is that but to doe our good works ſo, that men might* ſee *them?*

C. To this I ſhall anſwer, 1. By telling you that the performance of duties to God may be either *publick* or *private*; the one in the congregation, the other in

in the cloſet; the *former* ought to be as publick as it may, that ſo they may be more exemplary, and tend more to the glorifying of God; and to that the ſhining of our *light* belongs: the *ſecond*, as private as it may, to approve our ſelves the more to God, and to that this caution here pertains. And though this bee more illuſtriouſly obſervable in the two following duties of *prayer* and *faſting*, yet will it hold in ſome meaſure in this alſo; the Church being deſigned for giving alſo, and every Chriſtian anciently wont to bring ſomewhat to the *Corban* every time he came to Church, a remainder of which cuſtome we have ſtill in the *offertory*. 2. That there is great difference betwixt *doing our good workes ſo, that men may ſee them*, and *doing them to be ſeen of men*; and again, between *doing them ſo before men, that they may ſee, and glorifie our father in heaven, and that we may have glory of men.* The *former*, if it have not the latter to blaſt it, (and if it be truly ſo, it excludes the latter) is onely a Chriſtian charitable care, that my good actions may be exemplary to others; the *ſecond*, that they may be matter of reputation to my ſelfe: The *former* reſpects onely Gods glory, and not mine own; the *ſecond* mine own vain aiery credit here, and not (or more then) Gods. The *firſt* a moſt divine Chriſtian act, expreſſion of great love of God, and deſire to propagate his Kingdome; of great love of my brother, and deſire to make all others as good as my ſelfe, by ſetting them ſuch copies on purpoſe to tranſcribe; the *ſecond* is an evidence of great paſſion, and ſelfe-love, and impatience of having our reward put off to ſo long a date, as the reverſion in another world; and conſequently theſe two are moſt diverſely rewarded; the *firſt* with a great degree of glory, for the glory wee have brought to Gods name; the *ſecond* ſo odious in the ſight of God, that even our almes-giving, or beſt actions, are eaten through and ſmitten as the gourd with the worme, and come to nothing, finde no reward in another world; the little reputation gotten here and affected by us, muſt ſerve our turnes, the onely reward we are to hope for; which ſhews the unhappineſſe and folly of this ſin of *vaine-glory*, it robs us of all the reward that our moſt eſteemable, acceptable, free-will-offerings, our works of mercy can hope for from God.

S. *Is this deſire to be ſeen, and have glory of men a ſin, or no?*

C. A ſinne ſurely it is, as a deflexion to the creature; and if it be the principall motive of our actions, then a waſting ſinne; unreconciliable with charity, or the favour of God, (for it ſeems the *praiſe of men* rules in us, and not the love of God, and *then how can you beleeve? Joh.*5.44.) but if the love of God be the principle or prime mover of our actions, and this other of the deſire to be ſeen of men, doe onely ſteale in, as a ſecondary carnall intereſt of our own; then, though it be a ſinne ſtill, and ſuch an one, as will deprive us of all future reward of that good work, to which it is adherent, yet through Gods mercy in Chriſt and his equitable interpretation of our infirmities, it will not prevaile ſo farre as to ſeparate between God and us eternally, or to caſt us out of his favour; this I conceive may be concluded by analogy from that hard place of Saint *Paul*, 1 *Cor.*3.12. or at leaſt as from an example whereby that (being of a larger extent, and belonging firſt to matters of doctrine, then to many other things) may be illuſtrated. The *foundation* being once *laid*, *i. e. Jeſus Chriſt*, (he being ſet the principle of all our actions, the faith *in*, and love *of* him

him being deepest grounded in our hearts) superstructures on this, are either of pure substantiall metall, which will bear the test, or triall, or judgement of God, (for *that* is meant by [the *day*] which word in all languages almost signifies *judgement*) when done without this mixture of drosse or hypocrisie; or else of a baser allay which will not hold out the trial, but will perish in the fire, when they are brought to it for triall, such are these almes-givings, &c. of ours, which have this desire of *vain-glory* mixed with them. The *former* of these works, *as gold*, &c. not consumable by the fire, *abide* the triall, and are *rewarded*, *v.* 14. the *latter* like *wood*, &c. combustible matter, perish in the fire, or triall, are *burnt*, *v.* 15. cannot be accounted to him for reward; and so all those good deeds of his are *lost*, come to nothing, (eaten through with that canker of vain-glory) this *mulct* or *punishment* lies upon him for this fault, but yet the foundation remaining still firm, the faith and love of God in his heart, *he himselfe shall be saved, or escape*; shall not himselfe be burnt, though his works are; *yet so, as by fire*, or *through*, or *out of fire*. As one that being in the midst of a fire, hath his very clothes burnt from his backe, and scapes onely with his life; these tainted works of his are lost, but himselfe *escapes*, naked and bare, to be one of the *Nethinim*, as it were, or doore-keepers in the Kingdome of God; meane while this favour which he finds, that is thus guilty of this blasting sinne, will give him but little encouragement, or comfort to indulge to it, when hee knowes, that when 'tis chiefe in his heart, the principle of his actions, or superiour to the love of God in him, 'tis then an act of arrant infidelity, and little mercy to be expected then; and even when it comes in, but as a secondary, appendant to his good deeds, 'tis yet *then* a means to deprive him of all the reward or benefit of his best actions, his Almes-giving, prayer, and fasting; and brings him low, to a very sad estate here, and comparatively mean one hereafter; all which he that will adventure for a little paultry praise, that meer blast and winde, and breath of sinfull men, is sure very ill adviséd.

ζημιωθήσεται. σωθήσεται ὡς διὰ πυρός.

S. *This being so unhappy a sinne, and yet so hardly gotten out of us, what means can you direct me to, to prevent it?*

C. 1. A consideration of the price it costs us [*Ye have no reward of your Father which is in Heaven*] or [*they have their reward*] here, and so none behinde in another world. 2. A resolution before-hand never to make my good deed more publick then the circumstances necessarily attending the present occasion, extort from me. If I doe every good deed in the season and place that God represents the object to me, let him alone to provide for his own glory, that is to rise from it; and therefore I shall not need in that respect to use any artifice to publish it, under pretence of making my *light shine before men*. Therefore I say the second means will be a resolution not to make my good action more publick then it needs, as by *blowing a trumpet*, or using any means proportionable to that, though in a lower degree, to call mens eyes toward me; or to doe what I doe (on purpose and by choice) in the market place or street, or places of publick meeting and concourse, (for so the word rendred *Synagogues*, signifies.) But 3. rather on the other side, if I find that humour of vanity getting in upon me, to labour for the greatest secrecy imaginable, (for that *is meant by that impossible* phrase of [*not letting the left hand know what the right hand doth*])

ἐν συναγωγαῖς.

doth] which by the way gives also a very usefull advertisement for our direction in our dispensing of almes. Not to doe them so much to the Begger in the street, (who 1. is here, by accident, literally forbidden, *v.*2. [*not in the streets.*] And 2. for the most part is a *disorderly walker*, and not the fittest object of such charity (relief of his wants without his labour being the nourishing his idlenesse.) And withall 3. is the most proper food for our vaine-glory) as to the poor labourer in secret, the house-keeper that comes not abroad, and yet needs aide and reliefe more truly, to support the burthen of a numerous hungry family, and withall cannot be any temptation to our vain-glorious humour; at least, so probably is not, as the other. 4. The contemplation of the reward that attends my contempt of the praise of men, a *thousand times* more, even in kinde, then that which the vaine man attains to; to wit, being *praised of God* openly before Men and Angels (whereas a few spectators of sinfull men is all that can here be compassed) in a full quire, all looking upon us; not only to be *praised*, but *rewarded* also.

S. *I conceive you have now gone through the first of the three things, and fully satisfied all my scruples, God grant my obedience and practice, and observation of your directions may be as perfectly compleat and universall. I shall call upon you now to the second, beginning at the* fifth, *and extended to the* 16. *verse. In all which I expect what you will observe unto me.*

Sect. II. *Of Prayer.*

C. The same generall parts that before. A *Duty supposed*, and a double *Caution interposed*. The duty supposed is *Prayer*; that great prime branch of the worship of God, required of all that acknowledge God to be God, and most reasonable for all that acknowledge, 1. The World to be ruled by his providence. 2. Themselves to have any need of his grace or pardon. Or 3. that hope for any reward from him in another world.

S. *I shall desire your direction in divers particulars concerning this duty. And* 1. *How many sorts of prayer are there?*

C. 1. Prayer of the *Heart*, when the Soule sighes out its desires unto God; and of the *tongue* added to that, which is then vocall prayer. 2. Either *publick* or *private*: Publick of two sorts: 1. In the *Church*, or meeting together of all that will joyne with us, called together by tolling of a Bell, &c. which is very usefull and necessary; 1. For the *publick testimony* of our *piety*. 2. For the *stirring up* and inflaming of others. 3. For the *making of those common publick requests*, wherein all that meet are concerned; as for *all* men, the whole Church, the Rulers and Magistrates of that community wherein we live, for pardon of sinnes, gift of grace, preservation from danger, and all other things, that as Fellow-members of a Church or State, we may stand in need of. 4. For the *prevailing with God*, (the union of so many hearts being most likely to prevaile, and the presence of some godly, to bring down mercies on those others, whose prayers have no promise to be heard; especially if performed by a consecrated person, whose office it is *to draw nigh unto God*; *i.e.* to offer up prayers, &c. to him, and to be the *Ambassadour* and Messenger between God and Man; Gods *Ambassadour to the people, in Gods stead beseeching them to be reconciled*; and the peoples Ambassadour to God, to *offer up our requests* for grace, pardon, mercies, to him.) 2. In the *family*, which is a lesser Congregation, the Master or Father

Father of which is to ſupply the place of the Prieſt, (and to provide this ſpirituall food for all that are under his power and charge, as well as their corporall food) and ask thoſe things which in that relation of members of the ſame family are moſt acknowledged to be needfull for all there preſent. And then *private* prayer of two ſorts againe, either of *Husband* and *wife* together, (who are as it were one fleſh, and have many relations common to one another, and yet diſtinct and peculiar from all others.) Or of *every* man and woman, ſingle and private from all others, in the *Cloſet*, or retirednesſe.

S. *Having mentioned the ſorts, you will pleaſe alſo to mention the parts of prayer?*

C. Thoſe are ſet down by S. *Paul*, 1 *Tim.* 2. 1. *Supplications, prayers, interceſſions, giving of thanks.* The firſt ſeemeth to referre to *confeſſion* and acknowledgement of, and beſeeching *pardon for ſinne.* A neceſſary daily duty both in publick and private, for our ſelves and others; only in private fit to be more diſtinct and particular, by way of enumeration of the kindes, and acts, and aggravating circumſtances of ſinne. The ſecond is the *petitioning* or requeſting of all things *neceſſary* for our bodies or ſoules in all our capacities either as ſingle, or double perſons; as members of Families, of Kingdoms, of Chriſtendom, of mankinde it ſelf. The third is the *interceding* or mediating *for others*, offering up prayers for friends, for enemies, for all men, eſpecially for our lawfull Governours, *Kings, and all that be in authority* Spirituall or Civill. The fourth is the *returning our acknowledgements* to God for all benefits received by us, or others; being bound by the rule of gratitude to be mindfull of what we have received; of piety, to acknowledge Gods hand in beſtowing them; of charity, to be ſenſible of what ever good, any part of mankinde hath been partaker of, from that great ſpring of goodneſſe, as well as our ſelves; and by all theſe to expreſſe all in our prayers and addreſſes to Heaven.

δεήσεις.

προσευχαί.

ἐντεύξεις.

εὐχαριστίαι.

S. *My next inquiry muſt be*, how often *this duty muſt be performed?*

C. This great duty conſiſting of theſe ſo many parts, muſt be performed *frequently* by all and every Chriſtian, without any ſlacking or intermitting of it; but how frequently, there is no precept in this place or any other of Scripture; which argues, that though the ſubſtance of the duty be under particular precept, yet the frequency is left (after the manner of other free-will-offerings) to every mans own conſcience and prudence, as occaſions and circumſtances ſhall direct. Yet from the commands and examples of Scripture, ſome ſpeciall directions we may take with us. As 1. That *one day in ſeven* is to be ſet a part for this purpoſe, (though not to be all ſpent in the performance of this one duty, yet) for this duty to be carefully performed both in the Church, the Family, and in private; and that with more ſolemnity then ordinary. 2. That *other times* taken notice of by the Church, either by way of commemoration of particular paſſages in the ſtory of Chriſt, of his Saints, &c. or by way of commemoration of ſome notable benefits received; or on occaſion of particular urgencies, &c. be by us ſolemnely obſerved alſo, according to the rule of the Church wherein we live; in like manner as the Jewes obſerved their dayes appointed them by Law. 3. That no man omit to performe this duty at leaſt *morning and evening*, every day; this being ſolemnly required of the people of God, directed by the

law of piety to begin and close all with prayer, which the very Heathens could judge necessary, and being the least that can be meant by that precept of the Apostle of *praying without ceasing*, or *continually*: which is thought by many to extend no farther then in proportion to the daily sacrifices among the *Jewes*, which were constantly every morning and evening; but by none interpreted, or conceived interpretable to any lower proportion. But then 4. the examples of Holy Men in Scripture do adde unto this number, some more, some lesse: *David* in one place specifies the addition of a third, at *morning, and at evening, and at noon day will I pray, and that instantly, i.e.* in a set, solemne, intense, earnest addresse, *Psal.*55.17. (and so *Daniel* c.6.10.) and this of *noon-day* is the same with the *sixth houre*, which *is a time of prayer, Acts* 10.9. used by S. *Peter*.) Others againe observed the *ninth houre, i.e.* about three of the clock in the after noone, as *Peter* and *John, Acts* 3.1. which is there called an *houre of prayer*, it seems commonly observed; and by *going up to the Temple* it is likely that publick prayers were used at that time, and this superadded to the former is a *fourth* time. And there is little doubt, but that the *third houre, i.e.* nine in the morning, was an houre of prayer also, though there fals not out to be any mention of it in the New Testament, and then that is a *fifth* time: And the evening prayer being answerable to the morning, and so used at six in the evening, as the other at six in the morning, the custome of Godly men hath been to shut up the evening with a *Compline* or prayer at nine of the night, and so that is a sixth time. To which *David* seemes to adde a *seventh, Psal.*119.164. *seven times a day doe I praise thee*; where *praysing* being the fourth part of prayer, may be a denotation of the whole duty, although the truth is, the phrase *seven times* may possibly be taken not strictly to signifie that number, but as a phrase or forme of speech to denote *frequency*. These directions put together, and pondred and compared with the *leasure* that every man hath from the duties of his calling, and with the great unvaluable benefits of prayer, and with the power of *importunity, i.e.* frequent comming to God in prayer, acknowledged by Christ, and with the *concernance* of those things which we may ask and obtaine by prayer, above most other things which we spend great part of our time on, and with the *reasonablenesse* of giving God a liberall portion out of our time as well as our estates, who hath allowed us so much besides to our own uses, will be very helpfull to you that you may judge discreetly what is to be done in this business, and then still resolving that what is well done and well weighed for circumstances, being for the substance a duty commanded, the more of it is performed, it will be the more acceptable to God.

S. *From these Scruples satisfied, give me leave to proceed to another: what kinde of formes my prayers may, or must be presented in?*

C. In this there are two questions couched: 1. Whether any *Set forme of prayer* be lawfull to be used? 2. *If it be, whether any other may be used? And then, what directions may be had for that?* To the *first* I answer positively, that *Set forms of prayer are lawfull*, both as the word [*set*] signifies *premeditate* limited forms as opposed to extemporary, and as it signifies *prescribed*, and for some occasions and uses commanded. That it is lawfull to use a *set* determinate forme of words either written or fastned in our memory, is apparent both by the

the example of *Christ*, (who in Saint *Luke* bids us when *we pray*, say, *Our Father, &c.* not only pray after this patterne (as the words in Saint *Matthew* may be interpreted) but use these very words, *when you pray, say, Our Father, &c. Luke* 11.2.) and of *John Baptist*, who *taught his Disciples to pray* in some forme, though we know not what it is, *Luke* 11.1. As also of the Priests that used set formes of *blessing the people*, *Numb.*6.24. and of our Saviour himselfe, who used a part (if not the whole) of the 22 *Psalme* upon the crosse; *My God, my God, why hast thou forsaken me? &c.* And of the Church of the Jewes, and Christian Churches through all times, who have had their *Liturgies* as wayes and formes of serving of God publickly, and as meanes to preserve the true Religion from all corruptions in doctrine. And to these arguments may be added one more of common observation, that even when the Minister (or who ever is the mouth of the rest) prayeth, though in a forme of his own present extemporary effusion, yet at that time all others present are *limited* to his conceptions, and pray in as *stinted a forme*, as if what the Minister prayes were read out of a book, or dictated by his memory. That it is also lawfull to use a *set* (as that signifies a *prescribed*) *forme* of prayer, is apparent also: 1. By Christs *prescribing*; which he would not sure have done if it had not been lawfull to have used it being prescribed. And so also, 2. By the other examples mentioned, which are most of them prescriptions. 3. By the no-objection against the use of them; for sure if it be lawfull to use them, 'tis lawfull to prescribe them at some time, and for some uses, (for that a thing in it selfe acknowledged and proved to be lawfull, should by being commanded by lawfull authority become unlawfull, is very unreasonable, unlesse lawfull Magistrates be the only unlawfull things) and at other times to use other liberty is not forbidden, and so no tyranny used upon our Christian liberty. 4. By the great benefit that accrues to the Congregation in having discreet well-formed prayers, and so not subject to the temerity and impertinences of the sudden effusions; and the same still in constant use, and so not strange or new to them, but such as they may with understanding go along with the Minister, and by the helpe of their memory the most ignorant may carry them away for his private use; and generally those that want such helps, are by this meanes afforded them. And *lastly*, that by means of prescribed Liturgies, the unity of Faith and Charity is much preserved.

S. *Well then, supposing these* set-formes *to be lawfull in themselves, and lawfull to be prescribed, another question you taught me, whether* any other may be used but such?

C. Yes doubtlesse: For the Church being obeyed in the observance of the prescribed Liturgie in publick, gives liberty for other; sometimes in the publick Congregation, so it be done prudently and piously, and reverently, and to edification; and so also in the family, or in visitation of the sick, if the particular condition of one or other do require it. And in private in the Closet, 'tis not supposed by our Church but that every one may ask his own wants in what form of words he shall think fit; which that he may doe fitly and reverently, 'twill not be amisse for him to acquaint himself with the severall sorts of addresses to God, that the Book of Psalmes, and other parts of Holy writ, and all other helps of devotion will afford him, either to use as he findes them fit for the

preſent purpoſe, or by thoſe patternes to direct and prepare himſelf to doe the like.

S. *what qualifications be required in our prayers to make them acceptable to God, or prevalent with him?*

C. Three ſorts of qualifications: *One* in the perſon that prayeth; and that is, that *he lift up clean hands without wrath or doubting*; 1. That he be purified from all wilfull ſinne, bring not any unmortified wickednesse with him for God to patronize. 2. That he have *charity* to his brethren, and *humility*; the two contraries to wrath. 3. That he come with confidence to Gods throne, aſſuredly believing that if he ask what he ought, and what God hath not decreed againſt, God will grant it him either in kinde, or by giving him that which is better for him. For this a Chriſtian is bound to believe, that God is the *hearer of prayers*; that they which *ask ſhall have*; onely this with theſe limitations, unleſſe God by his all-ſeeing eye judge ſomewhat elſe better for us; or by ſome particular decree hath determined the contrary; as when the deſtruction of a Nation is determined, then *though* Noah, Daniel, *and* Job *intercede for it, they ſhall only ſave themſelves, but not the Nation.*

S. *What other ſort of qualifications is there?*

C. In the prayer it ſelf. As, 1. That the *matter* of it be juſtifiable; ſuch things as God hath promiſed to give his Children; Or when that is doubtfull whether it be ſuch or no, then with ſubmiſſion to his wiſdome, as well as his will; if he ſeeth it beſt for us, and not otherwiſe. 2. That the things that *belong to our ſoules*, and wherein God may moſt be honoured, and our neighbour benefited, be moſt and primarily deſired. 3. *Zeale* or fervency. 4. *Attention*, as it is contrary to wandring idle thoughts; which (though they are very apt ſtill to interpoſe, and no hope ever to be wholly without them) yet muſt be laboured againſt, and by the uſe of all means probable repelled, and pardon for them asked ſolemnely of God. 5. Conſtancy, and perſeverance in asking, commended to us by the parable of the importunate Widow. 6. The uſe of ſuch *bodily reverence*, ſuch geſtures and poſtures as may both helpe to inflame our zeale, and be a fit companion of our ſpirituall worſhip. And 7. ſometimes adding to
Gen. 28. 20. our prayers *vowes* of voluntary oblations, after the example of *Jacob*. If God, &c.

S. *what is the third ſort of qualifications?*

C. Thoſe that are to follow our prayers. 1. Obſervation of Gods returnes to our prayers; and in that of Gods gracious providence in denying what would have been leſſe fit, and granting that that is more. 2. Returning him the thanks and the glory of all his grants and denials. 3. Conſidering and ſetting a value on this great unparallel'd dignity and prerogative of a Chriſtian, in talking, and converſing, and prevailing with God; no difficulty of acceſſe, no doubt of acceptation. 4. Raiſing from his mercies a ſtock and treaſure of confidence for the future, together with a love of him; and by his denyals learning to make fitter addreſſes the next time. 5. Expreſſing our gratitude for his mercies by our acts of charity and bounty to our brethren that ask of us, or need our aide, and in caſe of precedent vow, paying that which we have vowed.

S. *If there be nothing elſe, which you will adde concerning the duty ſuppoſed,*

be

bee pleased to proceed to the Cautions interposed *in it.*

C. The *first* of them is common with that in the matter of almes-giving, that the *desire to be seen, or praised of men* for our piety, doe not interpose in our devotions; to that purpose, that it be not done in *common assemblies*, (meaning thereby not the Church, or publick assembling to that purpose in the house of God, as the word *Synagogues* might seem to import, but any place of publick view where men use to be spectatours) nor in the *corners of streets, i.e.* places chosen on purpose as most conspicuous; (for he that is in the corner of streets is seen by all in either street) but that our *private prayers* (which peculiarly are here spoken of) be as private as may be; in the *closet*, and the *doore shut*: as near as we can, no eye, but that of heaven, admitted to behold us. For if, in a duty, wherein God is so nearly concerned by way of honour, and our selves both in duty, and for the obtaining our needs, we can take in so poore an accession, as the consideration and desire of the praise of men, 'tis most just that that should be our reward, and no other expected from God for us. συναγωγαῖς.

S. *But what is the second Caution?*

C. That we use *not vain repetitions.* Of vain repetitions.

S. *What is meant by that phrase?*

C. The word in *Greek* is a proverbiall word, referring to a person whose name was *Battus*, and a fault that he was observed to be guilty of; which, seeing 'tis now uncertain what it was, we shall best guesse of, by the context here, particularly by the reasons that are here annexed to the cautions. 1. Because by this we shall be like the *heathens*, *who think to be heard by their much speaking*; 2. Because we shall be *like them in thinking that our many words help God to understand our meaning*, which he *knowes before we begin to pray*. By which it is, 1. plain, that all *repetition* in prayer is not forbidden, because all such is not against either of those reasons; and withall, because both *David* in his *Psalms* (particularly, *Psal.* 136.) and *Christ* in his *agony* used the same words in prayer many times. 2. That the thing here forbidden is somewhat that the *heathens* were guilty of; as before the *Hypocrites* of the *vaine-glory*. 3. That the thing most probably to be fixt on, is this, the Tumbling out of a many unsignificant words, as the heathen Tragedies expresse their manner, or the same words over and over again, not out of fervency of minde, but to lengthen out the prayer as long as they can, counting this length of words a good quality, or that that makes it either more powerfull or more acceptable with God, which indeed was the peculiar fault of the *Gentiles*, the *Jews* rather using conciseneſſe and brevity in their prayers. From all which it follows, that the bare length of prayers, any farther then either the necessity of our severall wants, or the fervency of our Zeal requires, or may tend to the inflaming of our Zeal, is not acceptable to God, or like to prevail with him; but rather to doe the contrary, if it be affected by us; which is farther evidenced by the manner of that prayer which is here by *Christ* commended to us, as a pattern and form of ours to be ruled and directed by. *Our Father, &c.* a very concise and short prayer. βαττολογίαν.

S. *Being by our Saviours speech and our progresse in attendance thereon falne upon the* Lords prayer, *though I have formerly in the explication of our Church-Catechisme* Of the Lords Prayer.

Catechisme learnt somewhat of the understanding of it, yet it being a prayer of such speciall weight and difficulty, I shall again desire your particular directions for the understanding of every part and branch of it distinctly. And 1. *Is there any thing that from the generall fabrick of the words you would observe to me?*

C. Yes, this one thing, that our first and chiefe care ought to be the glory of God, advancemeut of his kingdome, and obedience to his will; *i. e.* the setting up God in that excellence that belongs to him; which is the summe of the three first petitions: And then after that, the care of our selves and those things wherein we are most concerned; the summe of the three latter. To which if we annex the Doxology [*for thine is the Kingdome*, &c.] which is the reflecting on Gods glory again, the observation will be enlarged, that the *glory of God, &c.* ought to be our *first* and *last* care; and all that is good to our selves taken in onely as it may best consist with that, on each side limited with it; Just as we read of the Liturgy used by the *Jews*, that of the eighteen prayers used in it, the three first and three last concerned *God*; and the rest, between *themselves* and their own wants. But the truth is, the ancientest *Greek* copies have not those words of *Doxology*, and there is reason to think that they came in out of the Liturgies of the *Greek* Church; where (as now in many places) the custome was, when the Lords prayer had been recited by the Presbyter, for the people to answer by way of *Doxology* (as after the reading of every Psalme a *Glory be to the Father, &c.*) *For thine is the Kingdome, the power, and the glory, for ever and ever, Amen.*

S. Please you then to enter on the particular survey of this prayer *? where* first *occurs the title which we bestow on God in it, which I already conceive as a means to raise up our hearts to him, and a ground of confidence that he can and will hear our prayers. But what is the particular importance of it?*

C. 1. That we look on God as children on a *father*, with all reverence, and love, and gratitude; as on him who is, 1. Our creatour and father of our being. 2. More peculiarly set out to us in that relation, then to any other sort of creatures; as *Plato* said, God was a [a] *maker of other things*, but a [b] *father of men.* 3. That all the acts of a *father* on earth are by him performed to us, but in a far higher and more excellent degree; as far as *heaven* is above earth. Such are, 1. *His begetting us anew to a lively hope*; *i. e.* his giving us his Spirit, the principle of spirituall and celestiall life: 2. His continuance of assisting grace to preserve what he hath begotten: 3. His 1 preventing, 2 exciting, & 3 illuminating grace, as a kinde of education to our souls: 4. His providing an inheritance for us in another world, not by the death of the Father, but by the purchase of the Sonne, to be enstated on us, at our death; which is the coming out of our nonage, as it were. And besides all this, wherein he is a *Father to our soules* and *spirits*, many, nay all kinde of paternall acts to our very bodies, which we owe more to him, then to our earthly parents who begate them; as also the *feeding, preserving, maintaining, adorning*, and at last *crowning* of them. 2. By this title, and in it that particle [*Our*] we 1. signifie our beleef of Gods free bounty, and fatherly respect to all our kind, and labour not to ingrosse, or inclose it to our selves. 2. We extend our prayers to them, as well as to our selves. 3. We expresse our faith, and reliance, and totall plenary dependance on

[a] ποιητὴς.
[b] πατὴρ.

on him, as *Ours*, and without whom we can hope nothing. 3. By the adjunct of this title [*which art in heaven*] we celebrate his *infinity*, *immensity*, *all-sufficiency*, and all the rest of his attributes, whereby he differs from our *fathers on earth*, *i. e.* from men, and the honourablest of creatures.

S. *From the title you may please to descend to the petitions*; *and* first *to those which concern God*; *of which all together*, *if you would teach me any thing*, *I shall be ready to receive it.*

C. I shall onely trouble you with this from thence; That the form of wish rather then prayer, retained in all those three, different from the style of the three latter, doth contain under it a silent prayer to God, to take the means or way of performing this into his own hands; and by his grace or providence, or however he shall see fit, to take care that by us, and all mankind, *His name may be hallowed*, *His Kingdome may come*, *His will be done*, *&c.*

S. *what is meant by the first petition*, [hallowed be thy name?] *And* 1. *what by* Gods name?

C. By his *name* is meant himselfe; God in his essence, and attributes, and all things that have peculiar relation to him: It being an ordinary *Hebraisme* that *thing* and *word*, *doing* and *speaking*, *being called* and *being*, *name* & *essence*, (as *his name shall be called wonderfull*, *i. e.* he shall be a wonderfull one) should be taken promiscuously the one for the other.

θεῶγμα & ῥῆμα. ἐυποιεῖν & ἐυλογεῖν. κληθήσεται, & ἔσεται. ὄνομα αὐτῆ & αὐτός. קדש

S. *What is meant by* hallowing?

C. The *Hebrew* word, or *Syriack* dialect in which *Christ* delivered it, signifies to *separate from vulgar common use*, to use in a *separate manner*, with that reverence and respect that is not allowed to any thing else; in that notion that *holy* is opposed to *common* or *profane*. Thus is God *hallowed*, when he is used with a reverence peculiar to him above all other things; when such power, majesty, dominion, goodnesse, &c. are attributed to him, that are compatible to nothing else. Thus is his *Name hallowed*, when it is reverently handled; His *word* or Scripture, when weighed with humility, received with faith, as the infallible fountain of all saving truth applied to our souls, and the souls of our hearers, as the instrument designed to our endlesse good, the *power of God unto salvation*. Thus is his *House* consecrated to his service; his *Priests* designed to wait on him and officiate; the *Revenues* of the Church instated on God for the maintenance of his lot or *Clergy*; the *first day* of the week among us (as among the *Jews*, the last) set apart for the worshipping of God publickly and solemnly. And every of these is *hallowed* when it is thus according to the designe, *used separately*; when none of these mounds to fence each, are broken down, but all preserved from the inrode of sacrilegious profaners.

S. *Having explained the single tearms*, *what is now the meaning of the complex*, *or petition?*

C. I pray to God that he will be pleased, by his grace, poured into my heart and the hearts of all men, and by the dispensation of his gracious providence to work in all our hearts such a reverence, and awe, and separate respect unto him, his Majesty, his Attributes, his works of grace, his name, his word, his day, his Ministers, his consecrated gifts, the patrimony of the Church, devolved from him upon them, that the sins of sacriledge and profaneness, and idolatry, and

irreverence, and indevotion,&c. may be turned out of the world; and the contrary vertues of Christian piety set up and flourish among us.

S. *O blessed* Father, *Thus be thy* name hallowed *by me and all mankind.*

Please you now to proceed to the second, [Thy Kingdome come.] And 1. *what is meant by* Gods Kingdome?

C. The exercise of Christs spirituall Regall power in the hearts of all his servants, and Subjects, or Disciples, that give up their names unto him, 1. Here in this imperfect *Kingdome of grace*, where the mortifying of every unruly affection is erecting of a Throne for *Christ*; 2. At the famous much expected *calling of the Jews*, (those greatest enemies of *Christ*) so often propheseyed of, when *Christs* Kingdome in the hearts of men shall be much more illustrious then now it is; more holinesse, more obedience, more sincere perfect subjection, and lesse resistance of enemies, whether Satan, or wicked men, in what manner wee doe not yet know; 3. In the great finall doom of all enemies, and crowning of all Saints, which shall be attended with a *Kingdome which shall have none end*, *Christ* giving up the Kingdome to his Father, and all his Saints taken in to reigne with him for ever.

S. *what doe you mean by praying that this* Kingdome of God may come?

C. I pray that God by his grace inspired into my heart, and the hearts of all men, and by his other blessed disposall of all things below, will so begin to set up his *Kingdome* in our hearts immediately, so weaken the power of the adversary, and the malice of opposers, that it may by degrees of flourishing daily encrease; his ancient people the *Jews* be effectually called; and all other things which are in his purpose, orderly compleated; till at last this mortall compounded Kingdome, which hath so much mixture of infirmity, and sin, and rebellion in it, be turned into a *Kingdome* of perfect holinesse, and immortality.

S. *O come* Lord Jesus quickly *into thy* Kingdome *of Grace here for the illuminating and preventing, for the purging and cleansing, for the regenerating and sanctifying of our soules! for the bestowing on us that precious blessed grace of perseverance; and in the Kingdome of thy glory for the perfecting and accomplishing of us hereafter!*

Proceed we to the third petition, [Thy will be done on earth as it is in heaven:] *what is meant by* Gods will?

C. His commands whatsoever they are, but especially those which are delivered to us in the Gospel by *Christ*.

S. *How is his* will done *in* Heaven?

C. It is performed by the Angels who are his Ministring spirits, doing those things in the governing of the world below, and of every of us, which he appointeth them to doe. And this which they are thus appointed, they doe willingly, chearfully, speedily, and without neglecting any part of it.

S. *what doe you mean by the* doing it on earth?

C. The obedience of all men here below.

S. *what then is the full importance of the whole petition?*

C. We pray to God, that he will so inspire his grace into all our hearts, and so direct by his providence, and assist to performance, that we may obey him in all his commands here on earth, *willingly, readily, chearfully, speedily, impartially,*

ally, or (sincerely, without indulging our selves to any kinde of sinne in the omission of any part of our duty to him) as his Angels daily obey his commands in *Heaven*.

S. *Blessed Lord, give us this grace to* will, *and assist us to* perform!

From the petitions that respect God, wee may now proceed to those that respect our selves more particularly; though by your explication I perceive that in those which respect God, we are neerly concerned also.

C. It is true in some kinde, but not immediately and particularly, as in the latter three; of which one thing you may observe in generall, which yet I cannot conveniently declare to you till I have explained to you the particulars.

S. *Be pleased then to doe that, and* first *in the former of them* [Give us this day our daily bread] *to tell me what is meant by* Daily Bread. ἄρτον ἐπιούσιον.

C. By *Bread*, is meant all the necessaries of life. By *daily*, somewhat which the word in *English* doth not distinctly signifie, yet well enough expresseth the sense of; For thus it is. The word in Greek comes from a word which signifies the *day approaching*, or the morrow, or (in the Scripture sense of the *Hebrew* answerable to it) the remainder of our lives how long or short soever it is; which because it is uncertain, men ordinarily make this an excuse for their covetousnesse that they may lay up for their age, and so the older they are, grow the more covetous. From hence the word rendred [*daily*] denotes so much as shall be sufficient or *proportionable for the remainder* of our lives; which in our prayers we beseech God to take into his care, and to distribute unto us this day, *i. e.* (as Saint *Luke* interprets it) *daily* or *day by day*. So that the prime importance of this petition is, *Lord give us day by day that which shall be sufficient for the remainder of our lives.* ἐπιοῦσα. מחר τὸ καθ' ἡμέραν

S. *You said this was the prime importance of it, which seemed to imply that there was another; what is that?*

C. The most obvious sense I call the prime sense, because the words do first yeeld it; that is (as I told you) to the bodily necessaries of this life, food and rayment; but a secondary sense there is, which though the word yeeld but in the second place, yet is a more weighty considerable sense; to wit, as *bread* imports in a spirituall acception the *food of the soule, the grace of God*; without which that can as little sustain it selfe as the body without food; and then the *daily bread* is that measure of continuall grace which will suffice for the remainder of our warfare here; which we beseech God *day by day* to bestow upon us, to assist and uphold us in all our wants, and referre the care thereof unto *God*, who, we are confident, *careth for us.*

S. *I beseech God thus to care for us all, and* give us day by day for the remainder of our lives, all things necessary for our soules and bodies!

You may now please to proceed to the next, i. e. the fifth petition. [Forgive us our trespasses, as we forgive them that trespasse against us.]

C. There will be little difficulty found in that; to *forgive*, is to absolve, pardon, free from punishment; and the word, *trespasses*, signifies all manner of offences against God, the word in Greek is *debts*; which is a *Syriack* expression to signifie *sinnes*: Thus occasioned, every man is bound to perfect, exact obedience to God by the condition of the first *covenant*, and that under an heavy ἀφέσεις τὰ ὀφείλματα.

penalty, if he fail, he then which hath ſo failed is thus Gods debter to puniſhment; which if it be not forgiven him, will fetch out a writ againſt him, caſt him into priſon, and there leave him (till he hath *payed the uttermoſt, i. e. eternally.*) We therefore pray to God to *remit theſe debts of ours*, the payment of which would goe ſo deep with us: and whereas we adde [*as we forgive them, &c.*] that is onely a mention of a qualification in us, made neceſſary by *Chriſt*, to make us capable of that remiſſion of Gods; and as an argument to enforce that grant, by profeſſing our ſelves freely to pardon all thoſe, that by any injuries done to us are become our *debtors, i. e.* might juſtly in ſtrict law be by us proſecuted to puniſhment.

S. *Lord, grant us all this free pardon through the ſatisfaction of Jeſus Chriſt, for all our ſins, and give us grace thus to forgive all others, that have injured us, as freely as we hope for pardon from our God!*

I ſhall lead you to the laſt petition, which ſeems to be made up of two members, Lead us not into temptation, but deliver us from evill. *what is meant by* temptation *firſt? then by* Gods leading into it?

C. By temptation is meant any allurement of pleaſure or profit; or deterrement of danger or evill, which may bring me to fall into any ſinne. [*To enter into ſuch temptation*] (as *Mat.* 26.41. the phraſe is uſed) ſignifies ſo to be involved with either of theſe, that I cannot get out. To *make to enter*, or to *bring* or *leade into it*, (which are all one) is to occaſion our thus entring or being involved. Which God may doe by leaving us, or by withdrawing his grace. So that the meaning of this petition is not, that God would not permit us to be tempted, (which is the lot of all, eſpecially the moſt *Godly* men, *Jam.* 1. 2, 3.) but that he will not ſo forſake, or leave us to our ſelves, ſo deſtitute, and withdraw his grace, ſo deliver us up (in time of temptation, either through proſperity or adverſity, or Satans aſſault) that we be not able to extricate our ſelves; that hee will not leave us to be overcome by temptation. For ſo [*to be tempted,*] *Gal.* 6. 1. ſignifies, being of a *reall-paſſive* ſignification, (of which nature there be many in the New Teſtament) and noting the beeing overtaken alſo, enſnared to ſin, wrought on by temptation, for the poſſibility of that onely is it; the *conſideration* of which will move us to *reſtore* ſuch, as be already *overtaken*, which is the ſubject of that verſe.

εἰσφέρειν.

S. *Lord doe not thou thus leave or forſake us in time of temptation ſo farre as that wee bee overcome by it! But what is the importance of the other member of the petition?*

C. The former was onely *negative*, for not bringing us to this great hazard by forſaking or deſtituting us; the latter is *poſitive*, for deliverance from temptation, not again from falling into it, but from being overcome by it; which God may doe by either of theſe ways, 1. By giving us a proportionate meaſure of ſtrength, or grace to bear it, and move under it, how heavy ſoever the preſſure be. Or 2. By tempering the temptation to our ſtrength, and not permitting the aſſault to be over heavy; and ſo, that God will doe this by which of theſe means he pleaſes, and deliver us from the power or hurt of temptation, (which then onely becomes evill when we are overcome by it) is the ſum of that ſecond part of the laſt petition, *Deliver us from evill*, or *out of evill*; whether

whether by that, meaning the *evill one*, Satan, the Artificer, and designer, and improver of temptations; or the temptation it self of our own lust; or the world and enemies of piety.

S. *Lord, be thou thus seasonably pleased to rescue & deliver us, when we should otherwise surely be overcome, by the power and assistance of thy mighty grace!*

I now remember you told me one thing would be observable from the generall view of these three petitions, which having now explained them, it will be seasonable to afford me.

C. It is this; The order wherein God is wont to dispense his spirituall gifts unto us, by the order wherein *Christ* directeth us to petition them. Thus, God *first* gives *grace to sanctifie*; that *Manna* from Heaven, that Bread of Life, without which we are not able to live to God. 2. *He pardons sinnes* to them that are thus fitly qualified to receive his pardon. 3. He assisteth and upholds from falling into sinne: *i.e.* he 1. *Sanctifieth*, 2. *Justifieth*, 3. *Gives grace to persevere*, and in this order we must desire and pray for these severall degrees of grace.

S. *What now have you to adde concerning the* Doxologie *added to these petitions?*

C. This, that whether it were delivered by *Christ*, or annexed out of the Liturgies of the antient *Greek* Church, it is a very fit forme of acknowledgement to God to enforce the granting of the petitions; especially those three which respect God; thus, [*Thy kingdome come*] for [*thine is the Kingdome.*] [*Thy will be done*] for [*thine is the power.*] | *Hallowed be thy name*] for [*thine is the glory*] *for ever and ever.* The first of these is the acknowledgement of Gods dominion due to him over the world; and is not (nor can be) said in earnest by any, but those that freely resigne up their soules for him alone to reigne in, The sole Prince and Monarch of their soules: He that retaines one rebell *lust* out of his obedience, doth mock him when he repeats those words. The second is the acknowledgement of Gods omnipotence, and all-sufficiency, the Fountaine of all that grace and strength we beg for; and he that cannot relye on him for all that is necessary for this life and another, doth reproach him when he saith, *Thine is the power.* The third acknowledgeth the thanks, the honour, the glory, of all we are, or have, to be due to him from whom all is received, and he that can impute any thing to himselfe, as his own acquisition, can never be thought in earnest when he saith [*Thine is the glory.*] The *Amen* that concludes, is but a solemne style of the *Jewish* first, and then *Christian* Church: Either noting the faith of him that prayes, and *confides* that what he here prayes for, shall be granted; or only a re-collection of all that is before prayed for, by the speaker; by which all that are present, use to make themselves partakers of the severals, and to expresse their joyning in each with him. [*So be it.*] Answerable to what is at length in our Letany [*we beseech thee to heare us good Lord.*]

S. *I perceive after the recitation of this prayer, one appendage there is which commeth in as it were in a* parenthesis, *before our Saviour proceeds to the next matter* [For if ye forgive men their trespasses, &c. v. 14. 15.] *what is the meaning of that?*

C. It is a returning by way of review, or giving a reason of one passage in the former prayer (and but one, as if that were the most hugely important of any)

to wit, why those words [*as we forgive them that trespasse against us*] were interposed. Namely, because in Gods forgiving of us, he hath a peculiar respect to our free pardon and forgiving of other men; as appears by the Parable, *Mat.* 18.35. where he that had his *debt forgiven* him by the King, yet going out and challenging his fellow servant, and *exacting* payment from him, hath the former forgiven debt most sadly brought upon him againe, and this applyed there, *v.* 35. particularly by *Christ*, to every of us who *from our hearts forgive not our brethren their trespasses*. And therefore whosoever prayeth for forgivenesse in this prayer, doth not only oblige himselfe to forgive all others, but even curse and bring down imprecations upon himselfe, and desire God in effect never to pardon him, if he be not thus qualified by pardoning of others. 'Twill therefore be most absolutely necessary for every man, that takes this prayer into his mouth, first to put all malice, desire of revenge or grudge out of his heart; or else his prayer shall be turned into a curse to him.

Sect. 3. *Of fasting.*

S. *You have past through the second period of this Chapter, the weighty duty of Prayer, together with the cautions and directions belonging to it. Let us now by your leave advance to the third, reaching through the next three Verses*, 16, 17, 18. Moreover when thou fastest, &c. *where first, I pray, what is the importance of the phrase* [Moreover] *because that was not formerly used in the second of the three?*

C. It noteth, 1. this duty to be not so ordinarily and frequently taken notice of as the former, and therefore a note of *remark* is prefixt to it. 2. That this is also a duty necessary to be superadded to the practice of the other two, if we will be *Disciples* of his; it being a part of the worship of God also, when it commeth in conjunction with them.

S. *Well then I shall presume you will continue the same method of handling this, which in the former two, you have observed; by taking notice of*, 1. A duty supposed. 2. A caution interposed. *I shall desire to receive first what you will recommend unto me for the duty which is here supposed*, [thou when thou fastest.] What kinde of fasting is *here spoken of?*

C. Not the solemne prescribed fasts of the *Jewes*, (for those were not to be concealed or dissembled) such as the *great day of expiation*, called the *Sabbath which God had chosen* (described *Isay* 58. in those expressions which are ordinarily thought to belong to the weekly Sabbath day:) Nor those other three added to that under the time of the *second Temple*. But dayes of *private fasting* that every one prescribed themselves, as a free-will-offering; some *once*, some *twice*, some other every *week*, denying themselves their lawfull ordinary food, commonly not eating till the going down of the Sunne, and then very moderately also. Which exercise as *Christ* disliketh not, but rather approveth it by his mention here, so he desires to free and rescue it from the vaine-glorious designe of Pharisaicall Hypocrites in the using of it But before you wil be wel capable of hearing, and assenting to your duty in this of fasting or denying your selfe your lawfull food, it will be necessary by way of preparative, for you to know your duty in respect of *sobriety*; or what eating or drinking (*abstracted* from the superaddition of this duty of fasting) is lawfull for Christians. For as he which is not advanced so far in the schoole of Nature as to observe rules of *justice*, will scarce

ſcarce be a fit auditor of the doctrine of *Almes-giving* premiſed; ſo certainly he that hath not ſubmitted himſelf to the rules of *ſobriety*, will be hardly brought to heare of *faſting*: and beſides, the truth is, that the unjuſt mans almes will availe him little, and as little the Drunkards or Gluttons faſts. And therefore it will not be amiſſe a while, before we proceed, to take in the conſideration of this duty of *ſobriety*.

Of Sobriety.

S. *I acknowledge the reaſonableneſſe of the propoſall. what then do you mean by* Sobriety?

C. Temperance in eating and drinking, which (whatſoever may be ſaid of it under the Old Teſtament among the *Jewes*, who being allured to the ſervice of God, eſpecially with the repreſentation of temporall promiſes of plenty, &c. could not ſo fitly be interdicted the liberall uſe of meats, and drinks, but might be allowed ſomewhat in that matter which is not allowable to Chriſtians; at leaſt might be ſo farre permitted the exceeding of thoſe ſtrict termes of *ſobriety*, without danger of puniſhment) is now ſtrictly commanded Chriſtians in the New Teſtament; and that under threat of damnation to him, that frequently, or willingly, and indulgently offendeth herein. Thus 1 *Cor.*6.10. 'tis ſaid of *drunkards*, that they ſhall not *inherit the Kingdome of God*: where the word is not to be reſtrained to thoſe who drink to beſtiality, to the depriving themſelves of the uſe of their reaſon, that drinke drunk as we ſay; but belongs to all that drink Wine or ſtrong drink intemperately, though through their ſtrength of braine they be not at preſent diſtempered by it. So *Gal.*5.21. among the works of the fleſh, *which they that doe ſhall not inherit the kingdome of Heaven*, there is mention of *Revellings* or *comeſſations*, or exceſſe in eating. So *Rom.*13.13. both together forbidden: *ſurfetting*, or *exceſſe in eating*; and *drunkennesſes*, or exceſſe in drinking. And ſo 1 *Pet.*4.3. *Exceſſe of wine, revellings and drinkings*. And on the other ſide is *ſobriety* commanded, 1 *Theſſ.*5.6.8. And *Tit.*2. it is mentioned as a ſpeciall deſigne and end of the appearing of *Chriſt*, that we ſhould be inſtructed to walk *juſtly, and piouſly, and ſoberly in this preſent world*. The firſt of thoſe three referring to our duty to our Neighbour; the ſecond to our duty toward God, and that of *ſobriety* to our *duty towards our ſelves*; (nothing tending more to the preſervation of our ſelves then that; and nothing more hurtfull and unagreeable with that charity which we owe to our ſelves then intemperance) and ſo in thoſe three the whole duty of man comprized.

μέθυσοι from μέθυ ſtrong or ſweet wine: all one with *Vinoſi* or *Vinolenti*.

κῶμοι. κῶμοι & μέθαι. οἰνοφλυγίαι. πότοι.

S. *How many* ſorts of exceſſe *in eating and drinking be there to which* ſobriety *is oppoſed?*

C. The *exceſſe* is of two ſorts; one in the *quantity*, when we eat or drink to the overcharging of the body; and the *ſobriety* contrary to that is, when we eat and drink no more then agrees with the health and good temper of it, though we doe allow our ſelves the pleaſures and delights in choice of meats, &c. Another *exceſſe* there is in the *quality* or delicacy of meats or drinks, and a ſtudied care and purſuit of ſuch as are thus moſt delightfull. And the *ſobriety* contrary to this, is when we content our ſelves with that meat and drink which is neceſſary or uſefull to the health and ſtrength of our bodies, and neglect or deſpiſe all other delicacies.

S. *Are both theſe kindes of* exceſſe *condemned, and* ſobrieties *commanded us Chriſtians?*

C. Some

C. Some difference there is in this matter. The former of thoſe *exceſſes* is ſo forbidden, that he that uſeth it is *excluded from the kingdome of God*, 1 *Cor.*6. 10. *Gal.*5.21. And conſequently the contrary *ſobriety* ſtrictly commanded under that heavie penalty. But the ſecond kinde of *exceſſe* is not ſo forbidden, or the contrary *ſobriety* ſo commanded under penalty of *excluſion from the kingdome of Heaven* to him that uſeth that exceſſe, onely in the choice of meats that are moſt delicious. Yet becauſe two conſiderations there are which make this *exceſſe* in the *quality* or delicacy to be unagreeable to the compoſition of the *Goſpell-rule of life*, I cannot but ſay that this kinde of *ſobriety* is commanded alſo, and the contrary habit to it a *ſinne*.

S. *What be thoſe two conſiderations?*

1. The hope of eternall life, and endleſſe ſpirituall joyes that are propoſed to us in the New Teſtament; which if they be ever ſuffered to enter into, and fill our hearts, will produce a diſ-eſteeme and mean opinion, and in time a contempt and ſcorn of all carnall delights and pleaſures; an *uſing* (the pleaſant part, as well as the profitable of) the *world, as if we uſed it not*; and ſo we may have *food convenient for us*, a not-caring for any choice or ſuperfluity; an abſtaining purpoſely from all ſupervacaneous pleaſure. The ſecond *conſideration* is the duty of charity and liberality to our poor brethren required of us, and ſo recommended to us in the Goſpel: in which he that *fares deliciouſly*, and takes care not onely for the preſerving of the health and ſtrength, but alſo for the pleaſing and entertaining of his palate, will be leſſe able to diſcharge his duty; that ſupervacaneous pleaſure bringing a ſuperfluous expence and charge along with it. Theſe two *conſiderations* make it very hardly ſeparable from ſinne, for any man to allow himſelfe this ſecond kinde of *exceſſe*; though I ſhall not pronounce damnation on him that is guilty of it: 1. Becauſe I do not finde in the New Teſtament any particular direct immediate command againſt it. 2. Becauſe the vertue of *ſobriety*, eſpecially in this ſecond ſort conſiſts not in any one point indiviſible, ſo that he that eateth this kinde of meat ſinneth not, and he that eateth any more delicious doth ſinne. 3. Becauſe there is no rule by which to define *delicious* meats; that being moſt delicious to one, which is leſſe to another. 4. Becauſe indeed to a temperate healthy man the plaineſt and ordinarieſt meats are moſt *delightfull and pleaſing* alſo. On which and the like reaſons I ſhall not condemne or terrifie any man in this matter, nor tell him the abſtaining from delicacies is by any precept required of him. But onely mention to him theſe ſeven things. 1. That 'tis a *vile* and *unchriſtian* thing to ſet the heart upon ſuch mean carnall delights. 2. That what I can conveniently ſpare from my ſelfe, I ſhould reſerve for thoſe that do, or may *want* it. 3. That there is *exceſſe in the quality* as well as *quantity* of meats and drinks. 4. That a Chriſtian may do better to *deny himſelfe* lawfull pleaſures, then do all that is not unlawfull. 5. That the *end* of eating and drinking is the *preſervation* of health and ſtrength, and not the *delighting* the palate. 6. That though a well-temper'd healthy mans appetite ordinarily demands thoſe things that are fitteſt for him; and conſequently in that caſe the ſatisfying the appetite may not be amiſſe; Yet 1. The *appetite* is oft *intemperate* in its demands; oft demandeth this or that which by ſome *cuſtome* it hath been uſed to; and then that *cuſtome* being

equiva-

equivalent to a *diſeaſe* ſometimes, ſometimes the *authour* of ſome reall *diſeaſe*, that *diſeaſe* ſhould be cured, and that appetite mean time not obeyed; 2. The appetite is tempted many times by the object, either really preſent, being ſet before us; or imaginarily, being repreſented by the phanſie, and then the motion of the appetite is no argument of the meetneſſe of ſatisfying it. 7. That *faſting*, or abſtinence wholly, is alſo a Chriſtian duty to be uſed ſometimes; and by theſe rules I ſhall leave any prudent and ſincere Chriſtian to direct himſelf in this matter, and deſire him in the fear of God to be carefull that he offend not againſt that Chriſtian neceſſary duty of *ſobriety* in any kinde.

S. *But may not* feaſting *bee lawfull now among us Chriſtians, and ſo* delicious *ſave?* Of Feaſting.

C. Feaſting, as it is an expreſſion of thankeſgiving to God, and celebration of ſome act of his mercy, as it is an act of hoſpitality for the receiving and treating of others, as well as our own family; as it is a means of preſerving and encreaſing mutuall love and charity among men, is certainly now lawfull, and commendable; But all theſe ends and uſes may be provided for, without luxury and delicacy, (onely variety perhaps will be uſefull in ſundry reſpects) and again without any mans overcharging himſelfe, and therefore will never be an excuſe, or apology for either. And as for honeſt mirth and cheerfulneſſe, it will not at all be provided for by immoderate or delicious eating or drinking, but rather hindred by it; raiſed tumultuouſly perhaps by that means for the preſent, but then apt to degenerate into ſcurrility, &c. and withall attended with bitterneſſe in the ſtomach, with ſatiety, and drowzineſſe, which is moſt contrary to it In brief, the true Chriſtian *feaſting* is when the poore and rich meet at the ſame common entertainment, and they that want partake of others plenty in the ſame common meal, contrary to the [*Every man his own ſupper.*] Where for one to be *drunken*, *i.e.* to eate or drinke exceſſively, is as great a ſolœciſme, as *for another to goe away hungry.*

S. *I ſhall hope to lay that doctrine of ſobriety to heart, and ſo to be in ſome meaſure qualified for that ſuperſtruction and ſuperaddition of faſting which occaſioned this diſcourſe. which becauſe you reſolved to be a* duty ſuppoſed *in a Chriſtian and acceptable to God under the Goſpel, I muſt firſt deſire the ground of that affirmation.*

C. 1. Becauſe it is here in the ſame manner joined with the two former, *almeſ-giving* and *prayer*, which are unqueſtionably ſuch duties. 2. Becauſe it is here promiſed a reward by *Chriſt*, if he be not blaſted by *vain-glory*. 3. Becauſe 'tis foreſeen by *Chriſt* to be that, that men are apt to expect praiſe for among men. 4. Becauſe *Chriſt* in other places *approves*, if not commands the *uſe* of it; onely affirms the reaſon for his *Diſciples to faſt*, to be not then ſo agreeable, *becauſe the bridegroom was with them, Mat.9.15. but when the bridegroom ſhould be taken away, i.e.* after the death and departure of *Chriſt*, *then ſhall they faſt in thoſe days.* 5. Becauſe *Chriſt* bringeth in the *Phariſee* boaſting, that he *faſts twice in the week*, and layes no manner of cenſure on him for ſo faſting, but onely for the pride in boaſting of it, and (I remember) 'tis Saint *Chryſoſtomes* direction, that we ſhould *onely avoid the Phariſees pride, but not neglect his performances*; as on the other ſide, *forſake the Publicans ſinnes,*

and retain his humility. 6. Because it was prevalent with God being joined with prayer to the *working* of *miracles*, *Matth.* 17.21. and so again for the obtaining the *presence* of the *holy Ghost* in a sp. iall manner, *Acts* 2. and used by the Apostles before the Ordination of Ministers, 8.3. *& Act.* 14.33. 7. Because the performance of this is thought by Saint *Paul* a sufficient occasion for a temporary parting of man and wife, 2 *Cor.* 7.5. which otherwise he would not advise; which signifies this to be an imployment of weight among Christians. 8. Because it is mentioned by Saint *Luke* as a part of the *worship* of God, joined with prayer, in *Anna*, *Luk.* 2.37. of whom 'tis said, that *shee departed not from the Temple serving*, or *worshipping God in prayers and fastings, night and day*; of which I conceive this is the importance; That she constantly frequented the Temple at the houres of prayer, (not that she dwelt or continued always there; for *v.* 38. there is mention of her *coming* thither) and used constant observations of fasting; and in so doing, *worshipt God.* 9. Because *Cornelius* his vision, which brought him to Christianity, is mentioned to have been at a time of his *fasting and praying.* 10. Because of the many good ends and uses, to which fasting is proper; and in respect of which, it looks more like a Christian vertue, then, considered as a bare abstinence from a meal, it doth.

λατρεύσαι.

S. *what be those ends or uses?*

C. 1. As an act of *selfe-deniall*, which it is, when otherwise I would eat, but choose rather to abstain to perform this act of that, which in generall *Christ* requireth of his Disciples. 2. As an act of *revenge*; which you finde among the effects of *Godly sorrow*, and *parts of repentance*, 2 *Cor.* 7.11. and such may fasting be, if on consideration of, and by way of punishment on my former plenitude and luxury I now think fit thus to *punish* my selfe. 3. As a meanes of *expressing my humiliation* for sin, in time of Gods wrath lying upon a nation or any particular person, and for the averting of Gods wrath: To which fasting hath been always counted very agreeable, and found to be very successeful, both in the old Testament, and in all stories of the Church. 4. As a means to fit any man the better for the performing the duty of *prayer* as it ought. To which purpose he that doth not acknowledge its propriety of usefulnesse, is certainly a man of a strange making; much distant from the best sort of Christians, whose experience will sure commend it to him. 5. As a means to enable to the performing of works of mercy, by giving that to the poore, which is spared from my selfe, which therefore should be always observed in either publick or private fasts which we keep religiously, that we may never be the richer for what is thus spared, lest we seem (or be tempted) to fast *for covetousnesse*, as others doe *for strife*, *Is.* 58. To which purpose it is that you see here *almes*, *and prayer*, *and fasting*, joined together by *Christ*, not to be divided by us. If the meale wee fast from bring any thing to our purses, it will not be accepted. For *Isa.* 58. the fast which God hath chosen, or that which is acceptable to him, is said to be that, *when we break the bread to the hungry*, *&c.* 6. As a means to abate the desires & luxuriances of the flesh, and make the body more tractable, and tame, and patient of receiving the dictates of reason; and to subdue in it inclinations toward uncleanesse, when those are likely to prove too strong for us. To which purpose that fasting should be usefull, 'twill not be hard for any man to guesse,

ἐν Νίκαις.

that

that considereth the cause of carnall desires in the body, and that old saying, that without *Ceres* and *Bacchus*, the belly-deities, *Venus*, or incontinent desires grow cold.

S. *Is all kinde of fasting then acceptable to God?*

C. No certainely: To fast out of *sorrow* or mourning for the death of a friend, is not so, (though not sinfull neither.) To fast to *save the charges* of eating; to be the better able, or more at leisure to *transact businesse of the world*, is not so, (though again not sinful:) and by these you will guesse of some other kinds also. Yet you may mark still, that one thing there is in all fasting, to wit, *selfe-deniall*, which though it is not by every one that fasteth proposed as an end, yet if it be so proposed, by so doing that fast shall be acceptable to God.

S. *I have yet one objection against all which you have said in this matter, and it is this, that all this while you have not mentioned any command or precept of fasting in the New Testament, and therefore doe I not beleeve there is any such; and for the old Testament, though there be a command for the observation of the great day of expiation every year, yet,* 1. *That was onely obligatory to the* Jews. 2. *It was a publick fast, and not pertinent to this place, which speaks of private fasts.* 3. *If it should be thought to concern us, yet being but once in the year, it would not be considerable; from all which it being supposed that there is no* precept *now particularly obliging us Christians to fast, it may seem to follow, that fasting is not now acceptable to God.*

C. To your whole objection I answer, 1. That there is no necessity of a precept of fasting, to assure us that it will be acceptable to God; there was no precept for *voluntary oblations* under the law, (save onely a direction when they were offer'd, that they should not be offered *maimed, &c.* as here there is, that we should not blemish our fasting with desire of *praise of men*) and yet they were accepted; and many other evidences have been produced to prove the use of fasting to be acceptable to God, though not commanded. 2. Though there be no explicite command of fasting in the new Testament, yet from the nature and constitution of the Gospel, it may be collected, that there are in some cases some tacite commands of it. As when all degrees of uncleanness, all satisfying the desires of the flesh, are forbidden, save onely in lawfull matrimony, and no allowance of polygamy or concubines, to him that finds himselfe unable thus to live in conjugall chastity, the using of means, which may help to it, are tacitely commanded by God; and consequently fasting, if that be the only means left him; and then, as to the Disciples, that could not cast out that Devill, which would not goe out but by *prayer and fasting*, it is accounted infidelity by *Christ*, not to use that means, *Marke* 9. 19. So will it be the like un-christian sin in him, that uses not this means so necessary to so necessary an end. The same may be said, in case the Magistrate under whom we live prescribes the observation of it, or when ever any man seeth it necessary, or very probable, that he shall be hindred from the performing of some duty (which he owes to the glory of God, or edification of his brethren) unlesse he fast that day. Lastly, the case may be so set, that a man may discern himselfe able, without any detriment to his health, or danger of shortning his life, &c. to use fre-

quent fasting, and withall by that means much advance his spirituall ends, have greater vacancy for holy imployments, greater store for works of mercy, &c. and then sure in this case the commands of praying, and mercifulnesse, will bee also tacite commands of fasting. So that though there be not any particular explicite precept, obliging every man whatsoever, under pain of sin to fast simply, thus, or thus often; yet *tacite* commands there may be to them that are by any of these circumstances fitted for it; and even to those that for the present are not, it will yet be fit to be considered and counted of, as a duty that they may be concerned in; and that, if in no other respect, yet in this, that they are Christians who aspire to an angelicall life, and invisible joyes, and should therefore deny, and by that wean themselves of those sensuall corporeall pleasures of eating, or drinking, so far as to preservation of life and health, and to their duty to themselves may be agreeable.

S. *How often then should a Christian fast?*

C. By what hath been said, you will guesse it unlikely, that I should undertake to prescribe set rules for this, the duty I shall leave to you as a *voluntary oblation* for you to offer as frequently as prudence joyned with due care of your health, and as piety, and the Spirit of God shall prompt you; and onely tell you these three things: 1. That the *Pharisee fasted twice every week*, and that never censured in him as a peece of Pharisaisme, or hypocrisie, or fault of any kind; but as commendable, if he had not boasted of it. 2. That every Christian ought to have his solemn *set days* for the performing that great and weighty duty of *humiliation*, in calling himselfe to account for all his ways, and confessing his sins to God more particularly; and those days should not be too slow in their returnes, lest his soul be too deep in arrears, and so unwilling to come to accounts at all. 'Tis very reasonable for every man or woman of leisure to set apart *one day in the week* for this turn; and if the whole day or any other part of it may not thus be spared from the businesse of his calling, yet the dinner time that day may be borrowed from eating, and thus more usefully employed, without any disturbance to his other affairs. And he that useth not some such constant course (which yet on speciall occasions may be altered) will be in great danger to be found, and censured a neglecter of the duties of a Disciple of *Christ*. 3. That over and above this common duty of all men, some other wants there are or may be in this or that man, to the repairing of which fasting may be very instrumentall, as hath been shewed; and so proportionably is to be more frequently used by them who have this need of it. Of which their own conscience in the fear of God is left the Judge. All this hath been said of private fasting, because that is peculiar to this place. For *publick fasting* the direction must bee had from the laws where we live; which so farre at least oblige every one that he offend not against them, either contemptuously, or with scandall.

S. *I shall now desire Gods direction and grace to incline me to the performance of this my duty, so as may be acceptable to him, and to pardon me for my former omissions of it, which truly have hitherto been very great.*

You may please now to proceed to the caution interposed, *wherein I shall presume it superfluous for you to say much, having twice already insisted on it, in order to prayer and almesgiving?*

C. The

C. The caution is it self in plain intelligible words, [*when you fast be not as the Hypocrites, of a sad countenance, for they disfigure* (or discolour) *their faces that they may appear to men to fast*] but (rather then so) *doe thou when thou fastest anoint thy head, and wash thy face,* (for thy outward guise appears in thy ordinary countenance and habit; for the Jewes were wont to annoint themselves daily, unlesse in time of mourning) *that thou appear not to men to fast,* (that no man out of thy family be witnesse of thy private fasts) *but to thy Father which is in secret*; that thou mayest appear desirous to approve thy selfe to him onely, who onely is able to *reward thee.*

S. *You have now past through those three great Christian duties which by their so near confederacy here, and by what you have said of them, I finde so linked together, that it is very reasonable we should set apart some time for the joynt practice of them all together; for though it may be fit to give almes when I pray not, nor fast not; and to pray when I neither give almes, nor fast; yet sure my fasts wherein the expence of a dinner is saved, should be joyned then, with Almesgiving, to wit, giving to the poore that which is thus spared, and alwayes with prayer,* God give me a heart thus to practice it!

Sect. 4. *Of the desire and love of wealth.*

Having thus farre advanced, you may please to proceed to that that followes, which I perceive to be a new matter. Lay not up for your selves treasures upon earth, &c. | *And so on in one continued thread to the end of the Chapter. Of all which what is the chiefe summary importance you may briefly tell me?*

C. There are two things to which all the ensuing sixteen Verses belong, and the second of them appendant to the former, unto which the discourse insensibly glides. The former is for the mortifying of all *desire and love of wealth*; the latter for the moderating our *worldly care* or *secular providence.* The former in the six ensuing Verses, 19,20,21,22,23,24.

S. *Why do you refer these words,* Lay not up, &c. *to the mortifying of* desire and love of wealth?

C. Because a *treasure* is a metaphoricall word, to signifie that which men desire and love most importunately, and *set their heart upon*; and so the prohibition of *laying up our treasure on earth,* is in effect the forbidding to love, or desire, or set the heart upon any earthly riches as a possession; but only to use them so as may most improve our future account, *i. e.* by liberall dispensing of them to raise a bank, which may enrich us for ever in another world. For the enforcing of which prohibition and exhortation, he mentions; 1. The vanity and uncertainty of worldly riches; which evidences how unfit they are for our hearts to be set upon. One kinde of them, that which consists in costly vestments, the *Moth,* a poor despiseable creature, can and doth destroy and make useleſſe; another kinde, our corne, and other the like fruits of the earth, (which the foole so applauded himselfe that he *had store* of *for many yeares*) *eating,* (for so the word rendred *rust,* doth signifie) whether of men, or (the ordinary attendants of granaries) vermin, *bringeth to nought,* (or if you will retaine the word in our translation, [*rust*] it will then referre to our money, and all other goods of that nature which are eaten with *rust*) and our any other kinde of *treasure,* never so closely and safely lockt up, *theeves can,* and ordinarily *do break thorow and steale from us.* And 2. The infatuating power of riches, when we βρῶσις.

οἱ θελόμενοι πλουτεῖν.

come once to love them, to resolve to have them, (which S. *Paul*, 1 *Tim.* 6. 8. *cals they that will be rich*) and to that purpose to serve or wait upon them, which way soever they leade us; Our hearts are then so wholly set upon them that we cannot serve God, or endeavour to approve our selves to him. This our Saviour proves by contrariety of the commands of these two Masters, *God* and *Mammon*; for if their commands might be subordinate one to the other, they might both have their answerable obedience: God in the first place, and Mammon, or worldly wealth, in the subordination. But Gods commands being contrary to Mammons *i.e.* to those courses which are necessary to the getting of riches, he that will grow rich, that is bent on that designe, must give over all hope of being, or passing for, Gods servant.

S. *What be the commands of God that are so unreconciliable with the service of Mammon, or vehement desire of wealth?*

C. 1 His command of doing justice, exact justice; as that excludes all violence, fraud, oppression, &c. 2. That command of justice of the tongue in performing of promises, though to the greatest hinderance and damage; in not slandering any for the wealth of the whole world. 3. His command of absolute contentment in what state soever I am set by him. 4. That command of *selling* and *giving to the poore*, *i.e.* if otherwise thou canst not relieve thy indigent brother in distresse, but by selling somewhat of thy owne; then to doe that, though it be most unlike prospering, or thriving in the world. 5. That command of freedome and ingenuity of spirit; unconcernednesse in these worldly, inferiour, transitory things; selfe-resignation, dependance on Gods providence for our daily bread; in stead of all carking infidelity of the worldling. And 6. That of earnest desire and contending for peace. 7. That of meeknesse, patience, praying for enemies.

S. *How are all those so unreconciliable with* Mammons *commands?*

C. You will discerne it in the particulars. 1. *Mammon* prescribeth violence to every man, *oppressing the poore righteous man*, any that stands in our way to our espoused gaine. 2. *Mammon* commands false accusing, blasting, defaming of any which are likely to keep or get any preferment or possession that we have a minde to; as in the example of *Jezabel* toward *Naboth* it appears, when her Husband had a longing after his Vineyard. 3. *Mammon* commands a perpetuall unsatisfiednesse, a kinde of dropsie-thirst, infused still at the bestowing of our plenty; *Mammon* will not be thy friend, but on condition thou shalt be more importunate in getting wealth, more passionate in making court to *Mammon* after this then thou wert before; and so generally you may observe it, the more possessions, still the more covetise. 4. *Mammon* commands tenacity, a most strict keeping of our own; nay a perpetuall desire of being a purchasing, of making some new bargaines, enlarging the walke; and if *Christ* require to sell and give, you see the rich man, *Mammons* servant, presently *leaves him*, *he goes away very sad, because he was very rich.* 5. *Mammon* hath all manner of slavish tremblings, cowardly, uningenuous teares for his subjects task, (quite contrary to selfe-resignation) a dismall thoughtfulnesse at every apprehension of danger; a perpetuall carking and hovering over his wealth, and a venturing on any the most unlawfull Un-christian practice, when ever that great law of selfe-preservation,

vation, (as *Mammon* tels him) *i.e.* the law of *Mammon*, but of no other lawgiver, (I am sure not of *Christ*) suggests it to him. 6. *Mammon* commands war (for enlarging of dominion, of possessions) that more glorious name of piracy, which Saint *James* seems to have considered, when he saith, *warres come from our pleasures, James* 4.1. which are surely those pleasures consequent to the delight *or lust of the eye*; *desiring to have*, v.2. It being most cleare that covetousnesse puts upon all the most furious wars, and contentions, and quarrels in the world. 7. *Mammon* sets men upon the most malitious acts of revenge of any thing; the covetous man hath still so many enemies in his black book, so many quarrels to answer, injuries to repay, trespasses to revenge, that his whole life is a kinde of Hell to him; not knowing how to be quit with every of them, he is faine to treasure up quarrels many years together, and study nothing but the payment of such debts. Other contrarieties might be mentioned betweene the commands of *God* and *Mammon*: *God* commands to *keep the heart*, *Mammon* the *wealth*, *with all diligence*, or *above all keeping*; *God* commands sorrow for sinne, *Mammon* sorrow for losses; *God* commands confession of *Christ* and all Christian truth, and never more then when 'tis most opposed, when like to bring most danger to the Confessor; *Mammon* commands prudence, warinesse, time-serving, never hazarding any thing for truths sake; *the righteous is bold as a Lion*, when the *Mammonist* with his wealth, and heapes before him, dares not quatch without a license from *Mammon*; an assurance that it shall cost him nothing. These and an hundred more contrarieties evidence the truth of our Saviours generall speech, that [*no man can serve two Masters*] brought home to this conclusion, you *cannot serve God and Mammon*, and from thence inforce the prohibition of not *laying up our treasures on earth*, or setting our heart on worldly riches; which is the main importance of those six verses. But beside this there is a positive exhortation in these verses to charity, and liberality, which is meant by *laying up our treasure in Heaven, i.e.* so laying out our wealth, as that it may bring us in those everlasting returnes, as *Christ* explains the phrase by the like in another place; *Give to the poore and thou shalt have treasure in Heaven*, and, *Make you friends of the unrighteous*, or transitory, or unstable, *Mammon*, (contrary to the *true durable riches*) that *when you faile they may receive you, i.e.* (by an *Hebraisme*) you may be received (as this *night they shall require thy* soule, is all one with, *thy soule shall be required*) *into everlasting habitations*. And besides other benefits of your liberality, this will be one, that when you thus lay up your wealth by giving it to God, and his poor children, your heart which duly followes that treasure, will have no temptation to fasten on the Earth, but on Heaven, where our treasure dwels, our hopes are laid up, our joy is to be expected.

ἐκ τῶν ὑπαρχόντων.

S. *I shall not trouble you longer with this matter, it being so obvious and plain, onely me thinks two Verses there are in the midst of these which sound not to this matter and are somewhat obscure; I beseech your help to direct me to the meaning of them, they are* v.22. *and* 23. [The light of the body is the eye; if therefore the eye be single, the whole body shall be full of light; but if thy eye be evill, the whole body shall be full of darknesse. If therefore the light that is in thee be darknesse, how great is that darknesse?]

C. These

C. These words, as they are mostly interpreted concerning the goodnesse or ilnesse of *intentions*, are not indeed very pertinent to the businesse in hand of *liberality* and of *love of money*, you may therefore give me your patience while I give you the naturall genuine interpretation of them, and then you will discerne how pertinent they are to the present matter. To which purpose I shall first tell you what is meant by a *single, and an evill eye.* 2. By *light and darknesse.* 3. By the similitude here used. And then 4. how all belongs to the point in hand.

S. *what is meant by the* single, and evill eye?

ἁπλῆς ἐν ἁπλότητι. πλοῦτος ἁπλότητος. εἰς πᾶσαν ἁπλότητα. ἁπλότητι κοινωνίας. πᾶσιν ἁπλῶς. πονηρὸς ὁ ὀφθαλμός σου πονηρός ἐστι.

C. The word *single* signifieth in the New Testament *Liberall*; the single eye, liberality, bounty, distribution of our wealth to the poor. So *Rom.*12.8. *He that giveth in singlenesse*, or, as our Margent readeth, *liberally*, 2 *Cor.*8.2. *the riches of your singlenesse*, we reade, *liberality*, *c.*9.11. *To all singlenesse*, we reade to all *bountifulnesse*, and *v.*13. *Singlenesse of distribution*, we reade *liberality of distribution*, or liberall distribution, *James* 1.5. that *giveth to all men singly*, we reade *liberally*. Contrary to this the *evill eye* signifies envie, covetousnesse, unsatisfiednesse, niggardlinesse, and all the contraries of liberality. So *Matth.*20. 15. is thy *eye evill* because I am good? *i.e.* Art thou *unsatisfied* therefore, because I have been more *liberall* to another? thou hast thy due, why art thou discontent, or unsatisfied? So *Matth.*7.22. *Out of the heart commeth the evill eye*; *i.e.* envie, covetousnesse, unsatisfiednesse. (For this is observable that envie is generally set as the opposite to all liberality, and God by the Fathers called *without envie*, meaning most liberall and bountifull.) The word which is here rendred *evill*, being *equivalent* to an *Hebrew* word which signifies the greatest degree of *illiberality* or *uncharitableneſse*; and the word *eye* being added proverbially, perhaps because that part hath most to doe in covetousnesse, which is called the *lust of the eye*, 1 *Joh.*2.16.

ὀφθαλμὸς Dam. ἀφθονώτερος χεῖ. Aristoph. πονηρός. עין רעה

S. *what is meant by* light *and* darknesse?

C. By *light*, *Christianity*, or the state of the Gospel. We *are of the light*, and *walke like children of light*; and *darknesse*, contrary to that, *unchristian heathenish* affections or actions.

S. *what is meant by the similitude here used?*

C. That as in the body of a man the eye is the directer, shewes it what it should doe, and if it be as it ought, directeth it the right way; but if not, leadeth into most dangerous errours; so in the body the heart (mentioned immediately before) if it be liberally affected, having laid up its treasure in Heaven, and fastened it self on it, it will direct the man to all manner of good Christian actions; but if it be covetous, unsatisfied, wordly, hard, it brings forth all manner of unchristian, heathenish actions. And then *if the light that be in thee be darknesse*, if the heart in thee be unchristian, heathenish, *how great is that darknesse?* what an unchristian condition is this?

S. *I shall not now ask you how all this belongs to the point in hand.*

C. It is indeed plaine enough already, that it belongs perfectly to the businesse. And this is the summe of all: 1. That liberality and charity in the heart is a speciall part of Christianity; hath a notable influence toward the production of all Christian vertues, and a main argument and evidence it is of a Christian

an to have this grace in him. 2. That uncharitableneſſe, worldly-mindedneſſe, unſatisfiedneſſe, uncontentedneſſe, envy, covetouſneſſe, is a ſinne of a very evill effect, and conſequence; betrays a man to all moſt un-chriſtian ſins; *fills him full of iniquity*, (according to that of Saint *Paul*, 1 *Tim.* 6. 10. for the *love of money is the root of all evill*, &c.) and a ſad ſymptome where ever we finde it of a great deal of ill beſides. All which comes in very pertinently on occaſion of thoſe words, *where the treaſure is, there will the heart be alſo*; and are a foundation for that appendant affirmation [*You cannot ſerve God and Mammon.*]

S. *You have fully cleared this difficulty, and paſſed through the firſt of the two things contained in the remainder of this chapter, that which pertains to the mortifying* all deſire and love of wealth. God make it ſucceſſefull in my heart, to work all covetous earthy affections out of it, and plant all contrary graces of liberality, and mercifulneſſe in their ſtead!

Sect. 5. *Of worldly care.*

You will pleaſe now to proceed to the other thing, the moderating of our worldly care, *and* providence, *in the following words.* Take no thought for your life, &c. *and that taking its riſe from the former* [therefore I ſay unto you take no thought, &c.]

C. I ſhall now proceed to this point, which takes up all the verſes to the end of this chapter, and in it onely detain you with two things, 1. The precept or doctrine of worldly thoughtleſneſſe. 2. The enforcements of it, ſhewing how reaſonable it is to be obſerved, though it ſeem a ſtrange doctrine.

S. *To begin with the firſt, what care and ſolicitude is it, that is here forbidden?*

C. It is ſet down in theſe three ſeverall phraſes, 1. *Take no thought for your life, what you ſhall eat, or what ye ſhall drinke, nor yet for your body, what you ſhall put on*, *v.* 25. 2. *Take no thought, ſaying, what ſhall we eate, &c. v.* 31. and 3. *Take no thought for the morrow*, *v.* 34. From all which it appears, that the thing here forbidden is that, whatever it is, which is the full importance of the *Greek* word rendred [*taking thought*] which being derived by Grammarians from a phraſe which ſignifies in *Engliſh* to [*divide the minde*] doth then ſignifie a *dubiouſneſſe of minde, or anxiety*; and that, a want or littleneſſe, a defect of *faith*, *v.* 30. a not beleeving, as we ought, that God that gives us life and bodies, will allow us means to ſuſtain one, and array tother. Saint *Luke* cals it by a word which we render *doubtfull minde*, or carefull ſuſpence, but ſignifies *hanging betwixt two*; a not knowing how to reſolve whether God will doe this for us, or no. Now that I may give you the clear evidence of the Chriſtian doctrine in this matter, I will deliver it diſtinctly in theſe few propoſitions. 1. That this is a truth (infallible truth) of Gods, that God will for the future provide for every ſervant of his, food and rayment, a competence of the neceſſaries of life; this truth may appear by the promiſes to this purpoſe in the Scripture; two there are of this nature, that the margents of our Bibles in this place referre to. *Pſal.* 55. 22. *Caſt thy burthen on the Lord, and he ſhall ſuſtain thee.* 1 *Pet.* 5. 7. *Caſting all care on the Lord, for he careth for you.* To which you may adde *Chriſts* promiſe, that if *we aske we ſhall have, if we aske not amiſſe*, ſaith Saint *James*; which ſure we doe not, if we aske but what he taught us to aske; this *day our dayly bread, i. e.* (as in the explication of the Lords prayer was ſhewed) *day by*

μὴ μεριμνᾶτε.

μέριμνα.

μεριζειν τὴν.

μετεωρίζεσθε.

day thoſe things that are neceſſary for the remainder of our life. Many other promiſes you will obſerve to the ſame purpoſe, and particularly this in the place by way of expoſtulation, *v.* 30. ſhall *he not much more clothe you, O ye of little faith?* intimating ſtrongly a promiſe that he *ſhall*, and requiring faith or beleef of this promiſe at our hands. Secondly, That want of faith or truſt in this promiſe, not beleeving this truth, is a peece of the damning ſin of *infidelity*, ſo charged here upon them that beleeve it not, *v.* 30. Thirdly, that any carking ſolicitude for the future, is an argument of this diſtruſt, this not daring to rely on Gods providence, and Gods promiſe, and ſo an Un-chriſtian ſin.

S. *But is not every man commanded by the Apoſtle*, 1 Tim. 5. 8. to provide for his own, eſpecially thoſe of his own houſe or kindred? *and if hee doth not, defined* to have denyed the faith, and to be worſe then an infidel? *Sure then this want of thoughtfulneſſe and ſecular* providence *will rather be* infidelity.

C. To reconcile this prohibition of *Chriſts* with this precept of Saint *Pauls*, it will be neceſſary to adde a fourth propoſition, That for preſent ſupplies, a Chriſtian not onely may, but muſt uſe thoſe Lawfull and proper means that are ordinarily in his power to uſe to the attaining that end; and this is ſo far from diſtruſting of God, or not depending and beleeving on him, that it is indeed a ſpeciall act of this faith; the doing of what he requires us to doe, and without our doing of which he hath not promiſed to ſupply us. His promiſes which are the object of our faith, are not *abſolute*, but *conditionall* promiſes; require and ſuppoſe a condition to be performed on our part, and then give us a right to the thing promiſed, not before. Every man therefore muſt doe ſomewhat himſelfe to *provide for his own*, (and not to doe ſo is *infidelity* in Saint *Pauls* ſtyle; juſt as the Diſciples are called *faithleſſe* for not caſting out of the Devil, *that would not be caſt out but by prayer and faſting*, *i. e.* for not uſing that meanes to caſt him out, *Mark* 9. 19.) to be inſtrumentall to Gods providence; not to flye to his extraordinary protection, when his ordinary is afforded us. God doth not uſe to multiply miracles unprofitably, nor at all but for the begetting or confirming of our Faith; which cannot be the caſe when we neglect thoſe means of making good Gods truths, which are already by him afforded us; but only when all lawfull means have been tried improſperouſly, then 'twill be Gods ſeaſon to ſhew forth his extraordinary power. In the mean time it is ſufficient that hee offer us means to bring us to that end which he promiſeth; and if we neglect thoſe means, and ſo faile in the condition required of us, we thereby diſcharge him of all obligation to make good the promiſe to us; which was not abſolute for him to doe without us, but conditionall for him to doe if we failed not in our parts.

S. *But what are thoſe* means *required on our parts, as ſubſervient to Gods providence in feeding and clothing us?*

C. I ſhall firſt name you ſome that are ſuch means, and then others that are miſtaken for ſuch, and are not. The true meanes you may know in generall by this marke, that all means perfectly lawfull, (*i. e.* all things that are proper to that end, and are no way prohibited by God) are ſuch, and all unlawfull are not. But then particularly, 1. *Labour* and diligence in ones calling is ſuch a lawfull means. As in ſpirituall, ſo in temporall things, if we *labour*, or work, God will

ἐργάζεσθαι. συνεργεῖν.

cooperate.

cooperate. As in the warre with *Amalek*, when *Israel* fights, God will fight with them. Poverty is the *Amalek*, our honcst labour fighting against it, (and therefore the idle person is called, 2 *Thess.* 3. 6,7. 11. *a disorderly walker.* The word being military, signifying one out *of his ranke*, one that is not in rile to fight against this enemy) and when we are thus employed, God our Captain hath *sworn* that he *will have warre*, will fight against that enemy with us *for ever*; and that as the 72 read in that place, *with a secret hand*, assisting him that is thus busied; prospering him insensibly that is thus employed; A sure blessing on the laborious, *Prov.* 10. 4. *The hand of the diligent maketh rich.* And on the other side, he *that will not labour*, saith the Apostle, *let him not eate*; which is there a peece of Apostolicall discipline to besiege idlenesse, and starve it up. And that an image on earth of what is done in Heaven, (as in the other censures of the Church) it being the rule of Gods ordinary providence, that they that neglect the *means* shall not obtain the *end.* This promise being conditionall as all others, not to the idle profane *fiduciary*, but to the faithfull *labourer*; the absolute *Stoicall* depender on fate, may starve for want of *industry*, dye for want *of physick*, and be damned for want of repentance; and all this not through too much, but too little Faith; the not taking the means along with him which were predestined by God to bring him to a better end.

ἀτάκτως δὲ παῤῥησ. ἀτάκτων.

ἐν ἐργασίᾳ χεῖρ.

S. *what other means is there required of us by God to this end?*

C. *Prayer* to him for *our dayly bread*; the condition without which there is no one thing which we have promise to receive from him. *Aske and ye shall have, &c.* but not otherwise. So elsewhere the *worshipping of God* is joined with the *doing of his will*, to make us capable of *Gods hearing.*

S. *what other means?*

C. *Honest thrift*; the not spending upon our *lusts*, our vanities, those good things of this world, that our labour and prayers have by Gods blessing brought in to us. For the prodigal may starve as well as the sluggard; he that drinks out his bread, as he that doth not earn it. God hath not undertaken for any sinne that it shall not ruine us. His protection is like that of the law, for them onely that travell in the day, and in the rode; not for the *disorderly walkers* in any kinde, that have any by-path, or night-work to exhaust that treasure, that his providence hath or is ready to bestow. And the same that I say of luxury, may be said also of other harpies & vultures, that leave men oft times as bare as the high-way robbers; that slye sin of close adultery, that eats out so many estates. Yea, and that other of strife and contention; that pestilence as it were that walketh in darknesse, and devours the wealth as well as the soul, & no reparations to be expected from God for such losses. One means more there is to wch Gods promise of temporal plenty being annexed, we may well adde it to the former. Exercise of *justice* and *mercy. Bring you all the tithes*, saith God by *Malathi, into my storehouse*, *Mal.* 3. 10. *i. e.* both the Priests and the poore mans tithe, and *prove me now herewith if I will not open the windowes of Heaven, and powre you out a blessing, &c.* To which purpose the *Jewes* had a proverbiall speech, *Pay tithes on purpose that thou mayest be rich.* And many places of Scripture to the same purpose, which before were mentioned: and threatnings on the contrary, that they that *withhold more then is meet, it shall tend to want.* To these may perhaps

Da Decimas in hoc ut ditescas.

haps be added another means, having also the promises of long and prosperous life annexed to it, that of *meeknesse* and *obedience*; of which, saith the law, their *dayes shall be long in the land* flowing with milke and honey; and the Gospel, that they *shall possesse the earth*. As also it is affirmed of *Godlinesse* in generall, that it *hath the promises of this life*, *i.e.* of so much of the prosperity of this world as shall be matter of *contentment* to them. Now these being by God designed as fit and proper means to the qualifying us for the performance of his promise of secular sufficient wealth to us, and the condition required on our parts; 'twill be but the believing of a lye for any man to neglect these severall means on his part, and yet to claim or challenge the end on Gods part: In the same manner and degree as it is for the impenitent sinner to beleeve and challenge the pardon of his sins and salvation.

S. *I cannot but consent to this truth, and acknowledge the fitnesse of the means which you have mentioned as truly subservient to that end.*

But you told me there were also some that were mistaken for such means, but are not: What are those?

C. 1. *Secular wisedome*, policy, contrivance, (for though this seem sometimes to obtain that end, yet 1. There is no promise made to it. 2. It many times faileth of the design. Nay 3. It hath oft times a most remarkable curse upon it.) 2. *Hoarding up* all that comes; pinching the back and belly to fill the bagge. 3. *Going to law*, and contentiousnesse. 4. *Tenacity*; not giving or lending to those that truly want; the griping illiberall hand. *Give and it shall be given unto you*, not else. 5. *Immoderate care* and solicitude; loving and courting of the world. 6. *Deceit* and injustice; and especially *Sacriledge and perjury*. Each of these in the esteem of the world, the fairest way to wealth, yet in the event prove the straight rode to curse and poverty; it is a *snare to devour that that is holy*, saith *Solomon*, and *after vowes to make enquiry*, and that snare to the wealth, as well as the soule. See the *flying roll*, *Zach.* 5. 2. and the *curse that it brought* with it, *v.* 3. and that *entring into the house of the thief and of him that sweareth falsly*, *v.* 4. *i.e.* on his family also, and *it shall remain in the midst of his house*, and never leave haunting it till *it consume it with the timber and stones*; that that a man thinks would be best able to endure, the firmest part of an estate moulters and crumbles away between the fingers of the perjured person; noting this to be a consuming sinne, (and a consumption an hereditary disease) an embleme of which is to be seen, *Numb.* 5. in the *perjured woman*, *v.* 27. The *water that causeth the curse shall enter into her, and become bitter, and her belly shall swell, and her thigh rot*, those two parts of the body that have relation to the posterity.) 7. *Distrust* of Gods promise; for sure never any man got any thing of God by not trusting him; He that will not take his word must finde out some other pay-master. 8. *Oppression*, violence, spoiling of others, (though that seem a sure present course to bring in wealth) for the threat of the Prophet, *Isa.* 33. 1. belongs to such. *woe unto thee that spoilest; when thou ceasest to spoile thou shalt be spoiled.* Men are seldome suffered to taste any of the fruit of those sins, lest they or others should fall in love with them.

S. *You have now abundantly discharged your promise in setting down the true and the pretending meaps.*

Have

Have you any more propositions now to adde to the foure already mentioned in this businesse?

C. Onely these two. 5. That he that *useth these true means* appointed by God, and *discards the false* ones suggested by the world, by Satan, or by his own ravening stomach, is more sure of not wanting for the future, is better provided for a comfortable old age, and a thriving prosperous posterity, then all the worldlings arts can possibly provide him. He that gives over all anxious thought for himselfe, enters into Gods tuition, and then shall surely be never the poorer for not caring. 6. That the *using* of unlawfull (though never so specious or seemingly necessary) means to the getting or preserving of worldly wealth, or the necessities of life, is the most direct peece of infidelity, most clearly forbidden in the phrase of taking thought; this being the distrusting of God and his authorized means, and flying to the *witch* with *Saul*, or rather the Devill to help us to it; the *dividing our minds*, or *hanging betwixt two*; or rather indeed forsaking of one, and cleaving to the other; disclaiming God and his providence, and trusting to our selves and our own artifices; The greatest anxiety of minde imaginable; which thus drives us out of our reason, our Christianity, to those courses which are most contrary to both. *μέσα.*

S. *I conceive the summe of your whole discourse on this matter is this, that for the good things of the world* God *having made* promise *to give them to his servants, and his promise being* conditionall, *requiring at our hands the use of means to obtain the thing promised,* our duty is to use those means, labour and prayer, &c. and then so fully to trust God for the performing his promise, as never to have anxious or dubious thought about it; *never to fly to any unlawfull means, to provide for our selves. And by this way of stating, I acknowledge our Saviours speech here fully reconciled with Saint* Pauls *command of providence, with* Christs *praying for temporall blessings, &c.*

I have onely one scruple wherein I shall desire your satisfaction, whether God doth not sometimes leave men destitute of food and rayment, and how then it can be infidelity to be anxious in that point? Or how can Gods promise of caring for us be said to be performed?

C. I answer, 1. That it is not ordinary for men to be left destitute of food and rayment; and though sometime it cannot be had but by begging of it, yet God having in his providence designed the rich man to be his steward, the *wealthy mans barne to be the poor mans store-house*; no man is left destitute that is afforded this means. 2. There being so many other means fore-named, required of us, to be instrumentall to Gods providence, it will hardly be found that any man is left thus destitute, who hath not first been wanting to himselfe; and so the whole matter imputable to his default, and not to Gods. 3. That if the utmost be supposed which is imaginable, that some one be left so farre destitute as to come to starve, yet may the promise of God remain true and firme; for that promise obligeth him not to eternize the life of any, which being supposed, that he should dye by famine, is as reasonable and reconciliable with this promise, (which can extend no farther then that he will sustain us, as long as he sees it fit for us to live, but no longer) as that he should dye by sword, or pestilence; and that death as supportable as many other diseases and deaths, of

the ſtone, ſtrangury, dyſentery, &c. 4. That ſuppoſe God do thus deſtitute us, yet our anxiety, or ſollicitude, our uſing of unlawfull means, can never be able to relieve or ſecure us; whatſoever we can in this caſe call to our relieſe, God can curſe and blaſt alſo, and make it as unable to helpe us, as the reed of *Egypt*; and though ſometimes God permits unlawfull means to offer us helpe, when lawfull faile us, to make triall of us whether we will uſe them, and diſtruſt God or no, (who ought to be truſted and relyed on, *though he kill us*) yet is it farre more ordinary for thoſe who have fled to all manner of diſhoneſt meanes of encreaſing wealth, to come to abſolute beggery and diſtreſſe, and contumelious ends; then in any mans obſervation it will be found for the truſters in God to do. 5. Why may it not be thought and found true upon every mans ſelfe-examination, that ſuch deſtitution, when ever it befals a childe of Gods, is a puniſhment of ſome ſinne which God in mercy ſees fit to puniſh here, and not in another world? As particularly that of *litleneſſe of faith* in this matter, as *Peters ſinking*, *Matth.* 14.30. was a puniſhment of his *feare*, *and doubting*, *and little faith*; which ſome good men are ſo ſubject to, and whereſoever it is found may expect to be puniſhed, being it ſelf a ſinne, and containing in it ſo many other ſinnes; 1. The ſinne of *diſobedience* to Chriſts command here, in his [*take no thought*] or [*you ſhall not take thought*] *verſ.* 31. 2. The ſinne of *infidelity*, not *truſting*, and ſo denying (in actions at leaſt) Gods veracity, the attribute wherein he chiefly glories; giving him the lye as it were, an affront and contumely to the Almighty. 3. The ſinne of *worldly mindednеſſe*, placing our care and affection on ſuch baſe inferiour objects; incurvation of the immortall ſoule to a thing ſo much below it; and robbing God of his due, that peculiar creature of his, the *heart*, ſo naturally his, and moreover ſo importunately begg'd for by him. Not to mention many other ſinnes which conſtantly follow this ſollicitude, (where 'tis once entertained, not as a tranſient paſſion, but a Chronicall diſeaſe) though not conſtantly the ſame, as indevotion, impatience, unmercifulneſſe, cowardize, worldly ſorrow, maligning of others, &c.

ὀλιγοπιστία.

μὴ μεριμνήσητε.

S. *Having thus largely explained the probibition, you may pleaſe to adde in one word what is the contrary Chriſtian duty that is here commanded by Chriſt?*

C. *Praying* God for our *preſent* wealth, and *truſting* him for the *future*.

S. *what do you mean by the former?*

C. Praiſing him four wayes. 1. By *acknowledging* the receit. 2. *Vſing it*, and *rejoycing* in it. 3. *Miniſtring*, communicating to them that have not. And 4. if any thing ſtill remaine, *keeping* it as inſtrumentall to Gods providence for the future, laying up what God gives us to lay up.

S. *What do you meane by the latter?*

C. 1. *Believing* his promiſe. 2. *Obeying* his directions in the uſe of his authorized meanes, and none elſe. And 3. *referring* the ſucceſſe cheerfully to him, and praying to him for it without doubting.

S. *I conceive you have now done with the precept or doctrine, which now I ſee how fitly it is annexed to the former matter of not ſerving of Mammon.* 1. *As an anſwer to the* Mammoniſts *reaſon of ſerving* Mammon, *that he may not be deſtitute the morrow.* 2. *As an improvement of that exhortation to which it may be ſeaſonably ſuperadded, but would never have entred or have been admitted without*

out that harbenger. I beseech God to sink it now unto my heart! To which end I presume you will give me your assistance by proceeding to the second thing proposed from our Saviours words here, the Inforcement *of it, shewing how reasonable it is to be observed by a Christian?*

C. I shall proceed to that, and give you the inforcements as they lye. A first inforcement is the consideration of what God hath done to us already. 1. He hath given us *life* it selfe, which is much more, and a farre greater act of power and mercy, then to give *food* for the continuing of that life. 2. Given us the very *body* we take such care of, and that much more againe then the *raiment* that must cloth it: and those he hath given without any aide of ours, without our use of direct or indirect meanes, and therefore no doubt can provide sufficiently for the sustaining of both. And for his willingnesse to doe it, if we trust and relye on him, those very former mercies of his are pawnes and pledges of it. *God* (saith a Father) *by giving becomes our debtor.* Every mercy from so good a Father, comes forth Twins; a *gift*, and a *bond* together; a present *payment*, and a future *pawne*; a *summe* payed downe, and an *annuity* made over; the having bestowed favours, the greatest obligations to continue them: when we can begin with the Psalmist, *Psal.*100. *It is he that made us*, then we may confidently goe on, *we are his people and sheep, &c.* and then, *O goe your wayes into his gates with thanksgiving*, not only for past mercies, but confidence of future also, *his mercy is everlasting, &c.* A second inforcement is taken from the example of Gods providence toward other creatures: 1. For *food*, from the *Fowles of the aire.* 2. For *rayment*, from the *Lillies of the field.* For food, that those birds without any trade of husbandry, of sowing or reaping, &c. are by the providence of God sufficiently sustained. (Nay of many birds it is observed they are fattest still in coldest and sharpest weather.) Nay, that sort of birds that S. *Luke* mentions, *Luke* 12.24. the *Ravens* are a creature that if *Job* or the *Psalmist* may be believed, *Job* 38.41. *Psal.*147.9. hath more of the providence of God illustrious in it then any other. Naturalists have observed of that creature, that it *expoſeth the young ones as soon as they are hatcht*, leaves them meatlesse and featherlesse to struggle with hunger, as soon as they are gotten into the world; and whether by *dew* from Heaven, a kinde of Manna rained into their mouthes *when* they gape, and as the *Psalmist* saith, *call upon God*, or whether by *flies* flying into their mouthes, or whether by *wormes* bred in their nests, as some think, or by what other means, God knowes, *God feedeth them.* And therefore perhaps it was, that that creature to make its returne of gratitude to God, flies presently on its errand to feed the Prophet *Elias* in the wildernesse; in which this was surely very observable, that that creature which is so unnaturall as not to feed its own young ones, did yet at Gods command feed the Prophet. As sometimes those bags of the Miser are opened liberally to Gods children, (at their death in building Hospitals, &c.) which had been shut to their own all their life. This example our Saviour shuts up with an expostulation, [*are not you much better then they?*] Man a much more considerable creature then those birds, man the Monarch of all them, and *the life of my Lord the* King *worth ten thousand of theirs*, and therefore surely a far greater part of Gods providence, then they, though no thoughtfulnesse of his contribute to it. But then this must be

Deus donando debet. Cypr.

ὁπηδάλλει τοὺς νεοσσοὺς ὁ κόρυξ.

Vallesius.

μὴ μεριμνᾶτε. be taken with ſome caution along with it; not that we ſhould neither ſow, nor reape, becauſe the Fowles doe neither; but that we ſhould take no anxious thought, as they neither ſow nor reape; that it is as unreaſonable for a Chriſtian to diſtruſt Gods providence, to bury his ſoule in an anxious care for earthly things, though the very neceſſaries of life, as for the Raven to be ſet to Husbandry. Had men acquired but as much religion, dependance, truſt, reliance on God by all the preaching of the Goſpel, by all the cultivation of ſo many hundred yeares, as nature teacheth the young *Ravens*, as ſoone as they are hatcht, to gape toward Heaven, and ſo in a plaine, downright, naturall, inarticulate way, to *call on God*, the *Mammoniſts* idoll would ſoon be driven out of the world; and in ſtead of it, a cheerfull comfortable dependance on Heaven, (in deſpight of all our jealous traiterous fears, that worldly hearts betray us to) an obedient ſubmiſſion to Gods direction in uſing thoſe meanes that he directeth us; and then reſigning all up into his hands to diſpoſe of, with an [*If I periſh I periſh*] and [*I will wait upon the Lord which hideth his face, and I will look for him*] and [*though he kill me, yet will I truſt in him.*] The other example concerning *rayment from the Lillies of the field* lies thus. God in his forming of the world hath beſtowed a ſtrange proportion of naturall beauty and ornament upon the *Lillies* that grow in every field or Garden, though thoſe are of a very ſhort duration, and being inanimate doe contribute nothing to their own beauty, but moſt evidently the whole worke wrought by God only, and all the care and ſolicitude and temporall advantages of gold and the like artificiall bravery cannot equall or compare with that naturall beauty which God hath endued them with. Which conſideration as it may well leſſen our deſire of the gallantry of clothes, and mortifie our pride which they feed in us (the utmoſt that we can attaine to in this kinde being not comparable with that, which is in the meaneſt creatures) ſo may it give us a fiduciall reliance on God for all things of this nature; who ſure can cloth us, as well as thoſe, & will certainly provide for us ſuch raiment, as is convenient for us, by our uſe of ordinary meanes, without our anxious care and ſolicitude for the future.

S. *what is the next enforcement of this duty?*

ἡλικία. *C.* An argument taken from our own experience in things of ſomewhat a like nature, *v.* 27. For the *ſtature* of ones body, or the *age* of ones life, (for the ſame word ſignifies both, but ſeemes in this place rather to denote the former only) every of us know and confeſſe, that our care and ſolicitude can do nothing to make any conſiderable addition to it. Now certainly the lengthning of the life for a few dayes or houres, is not ſo great a matter as *life* it ſelfe; nor the talneſſe or *ſtature* of the body, as the body it ſelf (for what matters it how tall a man is?) and therefore it being ſo confeſſedly the work of God only to diſpoſe of theſe leſſe things, our ſtature, &c. How much more reaſonable is it to believe that the ſame God, without any *anxious ſolicitude* of ours, can and will conſerve our life and body, by giving us thoſe things which are neceſſary to their conſervation?

S. *what is the next enforcement?*

ἐπιζητοῦντες. *C.* The contrary practice of the *Gentiles*, *v.* 32. The Heathen indeed, who either acknowledge no God at all, or deny his providence over particular things, do uſe this kinde of ſolicitude, *ſeeking* vehemently and importunately, for *all theſe*

these things, i.e. for food, and drink, and clothing for the remainder of their lives, or for such a proportion of wealth as will be able thus to furnish them for their lives end, and this may be allowed or pardoned them, that have no better principles to build on; but would be a shame for *Christians* to have gotten no higher, by the acknowledgement of the true God, and his particular providence, and care over all creatures, but especially over us men, for whose use all other creatures were created; and by the doctrine of Christianity, which teacheth us faith or dependance on Christ for all, and desires to mortifie all love of the gains and pleasures of this world in us, (by promising us a richer inheritance then this earthy *Canaan*) and to work in us an indifference and untroubledneſſe of minde for all outward things, and many other graces in order to this, which no Heathen could ever arrive to.

S. *What is that fifth inforcement?*

C. It is set down in these words, *v.*32. [*For your heavenly Father knoweth that you have need of all these things*] *i.e.* these things that are necessary for you (and others you need not seek after) God knowes you have need of, as well as you, and that God is your *Father*, and cannot be so unkinde to you as not to be willing to bestow them on you; and that *father an heavenly Father*, and consequently is perfectly able to bestow them.

S. *What is the sixth inforcement?*

C. This, that there is a farre more easie, Christian and compendious way to all these necessaries of life, then your sollicitude or anxious care: To wit, the setting our mindes upon our higher interests, minding and intending of those joyes in another life, and that way of Christian obedience which will leade us to them; which if we do thus intend, God hath promised to give us these necessaries of life, *as an appendage* or addition over and above; *Piety having the promise of this life as well as of another.*

S. *What is the seventh inforcement?*

C. Because the time to come, for which we desire to lay in before-hand (and by that meanes lay a double burthen on that part of our life, which is present, to provide for it selfe, and that other also) will when it commeth, *be able to take care and make provision for it selfe.* The *Manna* that came downe from Heaven to the *Israelites*, fell every day, and therefore there was no need of laying up in store, (and if it were done, it putrefied) of reserving any part of the present portion; for, for the time to come they were sure to be as plentifully provided, as for the present they were; and so the providence of God that hath brought us in a present store, will be able & ready to do the like for the remainder of our lives, when it comes, and therefore all that we shall acquire by this sollicitude beforehand, is only to accumulate trouble, and disquiet upon our selves; besides that due labour, and industry which we owe to God, as subservient to his providence, and to our selves for our present subsistence, so much more as will secure us for the future also; which, what is it but to multiply toil: upon our selves, above the proportion that God hath designed to us? Whereas the trouble that belongs to every day *for the maintaining of it self* (*i.e.* the labour and sweat that we eat our bread in) is sufficient for that day, without our artifices to increase it, and requires too much (rather then takes up too little) time of divertisement from the duties of piety to these so vile inferiour offices. The duty being thus largely enforced,

and our hearts by so many Engines and Pullies raised from this earth of ours, to that principall care of celestiall joyes, it may now be thought reasonable to hearken to Christ in a prohibition which was never given to men before, and so this hard saying be softned, this circumcision of the heart, amputation of all those superfluous burthensome cares of the worldling or *Mammonist*, be found supportable to the Christian. I shall need adde nothing to so plentifull a discourse of this subject, but my prayers, *That we all be in this the true Disciples of Christ, Scholars and practisers of this heavenly lesson!*

Lib. IV.

S. *I see there is yet, after all the trouble, that your charity to me hath cost you, another occasion and opportunity still behinde, ready to tempt you farther to continue your favour to me, in leading me through the 7th Chapter, wherein this* Sermon on the Mount, *is concluded. You may please therefore to enter upon that. And tell me what you finde especially considerable in it.*

C. One strict *particular* Christian precept I finde in that Chapter, which, before I told you, will do well to be added to those many that the former Chapters have afforded; & then *four generall ones*: with a conclusion of the whole Sermon.

Sect I.

Of judging others.

S. *What is the particular* precept *you speak of?*

C. It is set down positively in the five first verses; and then a limitation, or explication, or caution added to it, *v.6.* The precept is negative, *not to judge* other men, *v.1.*

S. *What is meant by* Judging?

C.1. All rash and temerarious; 2. All severe, unmercifull censures of other men.

S. *What mean you by* rash censures?

C. Such as are not grounded in any manifest clear evidence of the fact, but proceed from my jealous and censorious humour; being still forward to conclude and collect more evill of other men then doth appear to me. As 1. When by some indifferent actions done by my fellow Christian, and appearing to me; I surmise some other evill thing not far distant from that, and which may possibly be signified by it, but is not so necessarily. Or 2. When an action of anothers is capable of two interpretations, the one fastening evill upon it, the other not; I take it on the evill side, and censure him for that action, for which, perhaps, God the searcher of hearts will never judge him; or in case God sees it to be evill, but I do not, then however thus to judge, *is in me temerarious* judgement. Or 3. When any other man hath done any thing apparently evill, yet from thence to infer a greater guilt in him then to that action necessarily belongs, as the action being perhaps capable of *extenuation* by circumstances, for me to deprive it of those extenuations, & passe the judgement, which would belong to it *absolutely* considered. Or 4. Upon the commission of one or more single actions, not sufficient to build up an *habit*, or argue a *malignity* in the agent, to censure him as guilty of that habit or that malignity, this is still *temerarious* judgement; which commonly proceedeth, wheresoever it is, from *pride, ambition, vain-glory*, or from *envie, malice, uncharitableness*, and *self-love*, from one or more of these; & falls under the judgement due to the *suspitious, contumelious, whisperer, busie-body*. Quite contrary to that charity that *hopeth all things, believeth all things, thinketh none evill*; to that humility that thinketh *better of others then our selves*; that *peaceablenes* wch

Christ

Chriſt commendeth to us; that *kindneſſe* and *pitifulneſſe* in *bearing one anothers burthens*; and ſo leſſening them and not making them heavier by our cenſures.

S. *What mean you by* unmercifull cenſures?

C. Thoſe which have no mixture of mercy in them, *Jam.*2.13. The precept of forgiving thoſe who have wronged me, is by *Chriſt* improved in ſome kinde even to thoſe offences which are done againſt God, ſo far as that I be obliged by it to look upon them in others in the moſt *favourable* manner, (as on the other ſide I ſhould be moſt *ſevere* in the examining and judging my ſelfe) and alwayes remit of that rigour and ſeverity which the matter is capable of, as knowing that my own beſt actions muſt be lookt on favourably by God, and not ſtrictly weighed by him, or otherwiſe they will never be accepted by him.

S. *To what purpoſe is all that which in this matter is added to this prohibition in the reſt of this period?*

C. 'Tis, 1. A determent from this ſin. 2. A direction how to avoide it. The determent this; to conſider how fearfull a thing it were, if God ſhould judge us without mercy; and how reaſonable, that he ſhould ſo do, if we be ſo unmercifull to other men. The *direction*, to reflect our eyes and cenſures, every man upon his own ſinnes, and there to buſie them in aggravating every matter into the ſize that juſtly belongs to it; by this means to pull down my own plumes, to abate my proud *cenſorious* humours, and then thoſe will appear but motes in another man, which now doe paſſe for beams with me. He that is truly humbled with a ſenſe of his own ſins, will be willing to wink at faults in another; at leaſt not to improve and inlarge them; not to cenſure and triumph over them.

S. *What is the limitation or caution, or explication of this precept added in the ſixth verſe?*

C. The ſumme of it is this, that this precept of *not judging*, is not ſo unlimited that it ſhould be unlawfull for me to cenſure or think evill of any man; as in caſe he be an open profane perſon, expreſſed by a *Dog* or *Swine*, the one a creature ſo accurſed, that the price of him was not to be conſecrated; the other ſo unclean, that 'twas forbidden to be eaten by the *Jewiſh* law; and both of them emblemes of an habituall impenitent ſinner, 2 *Pet.*2.21. The *firſt*, again, intimating ſuch as bark and rave at all good exhortations; *contradicting and blaſpheming*, *Acts* 13.46. The *ſecond* thoſe, that though they blaſpheme not, yet by the impurity of their lives ſhew the ſecret content of their heart. This ſacred exhortation of *not judging*, or cenſuring ſuch as they are not to expect any benefit from; this act of Chriſtian charity is too holy, and ſacred a thing to be caſt away on ſuch *Swine* and *Dogs*, who are firſt uncapable of it, then will make ſuch ill uſe of it; and if in ſtead of judging the offender, you go about to exhort with never ſo much mildneſſe, (which is the wiſeſt and moſt charitable Chriſtian way in this matter) they will contemne your exhortations, and repay them with contumelies in ſtead of thankes.

S. *But what, may I never paſſe judgement on another man unleſſe it be ſuch a notorious offender?*

C. Yes; 1. If that which you judge in him be (though neither habitual, nor incorrigible, yet) notorious, and evidence of fact make it ſubject to no miſtake of yours. 2. If you extend that cenſure no farther, then that fact, or no farther then what may from that fact be neceſſarily inferred. 3. If you expreſſe your judge-

ment or censure in words, no farther then may agree with rules of charity: As 1. Charity to him either in telling it him your self, and seasonably reproving him, or telling it some body else, to that end that he may reprove him: Or 2. Charity to others, that they may be warned and armed, not to be deceived and ensnared by him: Or 3. Charity to the community, that he may not by concealement of some great faults get into such place of judicature, &c. where that ravenous humour of his, entring in a disguise of *sheeps clothing*, may be armed with power to do more mischief. In all which I must be very wary, that under this cloak of charity I do not carry along a malitious, or proud, or wanton, petulant humour of my own; or even an habit of defaming; and flatter my self that charity is the only mover in me all this while.

S. *But can my judgement be forced? My assent or beliefe followes, and is proportioned to the motives that induce it; As knowledge cannot choose but follow demonstrative premises, so belief cannot choose but follow those that appear most probable; and if I see that by a man by which my discourse leads me to conclude him drunke, &c. can I offend in judging him?*

C. If my conclution be rightly inferred by due premises, and offend not against rules of discourse, I doe not offend in so concluding, or in so judging, so that I keep it within my own breast, and do mixe mercy with judgement, *i.e.* take the more favourable part in judging; for no man is bound not to know what hee sees, or not to beleeve what seems to him (judging in simplicity) strongly probable. Nay, 2. If he expresse his judgement to him whom he thus judgeth, on purpose to be satisfied of the truth of his judgement; or, in case it prove true, to admonish; it is still not onely lawfull but commendable. Nay to tell it another to either of these purposes, it will be so also.

S. *But what if I tell it another, not on either of these purposes, and yet not on any defamatory malicious designe neither?*

C. Though it be not out of any malicious design, or flowing from any stitch or grudge which I have to that man, yet it may be a defamatory designe; for I may have that generall habituall humour of pride or vain-glory, that for the illustrating and setting out my selfe in more grandeur I may think fit to blast and defame every man I meet with; and then that will be sin enough, though I have no particular malice to that person. But if it be not from any such design neither, yet some of this may mingle with it in the action. Or if neither, then still some other evill may; as that of *whispering, curiosity, medling with other mens matters*, wantonnesse, vain desire of tatling, telling news, &c. & if any of these be it, then will it be so farre sinfull as the motive or cause of it is.

ψιθυρισμός, ἀλλοτριεπισκοπία.

S. *But if still it be separated from all such sinfull motive, or adherent, and bee onely produced by somewhat neither good, nor evill, (as I conceive it possible that many words of my mouth, as well as thoughts of my heart, and motions of my body, may be neither morally, nor Christianly, good, nor evill; and that it is not necessary for them to be designed to any particular Christian end, if only this generall care be had that they be not against charity or edification) what is to be said of such judging?*

C. Though some other words may perhaps be of this nature, as indifferent as motions, or turnes, or gestures of the body, (and therefore 'tis not without reason thought, that by *every idle word*, Mat. 12. 36. is meant only every false word, as hath been said) yet perhaps this of judging another will not be of that nature; being

πᾶν ἀργὸν ῥῆμα.

being subject to more defaults and taints, then most other things; and that which is here indefinitely forbidden; and if it break forth into words 'tis yet more subject to evill. But if still it be mentioned only as a relation entire and simple, of what I saw, and leave the conclusion to others judgements, and not interpose mine, or only so far interpose mine, as to relate truly what conclusion I did then make of it, and what moved me to that conclusion, abstaining still most strictly from adding or concealing ought, or doing or saying any thing, that hath any tincture from my own pride, censoriousnesse, &c. it may still be as harmlesse and blamelesse in me, as writing of the honestest history. But because this is the most that can be lawfull, and still is no more then lawfull, (or not sinfull) not arrived to any degree of morall goodnesse, and because it is very apt to fall into evill, and however, because of the scandall that others may take, who by seeing a godly man take this liberty, may mistake it, and goe farther and fall into sin, 'twill therefore concern him to use this sparingly, and deny himselfe that lawfull liberty, if it bee but by way of revenge for the unlawfull, which he hath so often taken; and though this be should not be forward to judge a sin in others, (lest he thus fall into the fools snare, censure others of censoriousnesse) yet ought he in this matter to be very watchfull over himselfe, that he *offend not with his tongue.*

S. *This precept of not judging I cannot without teares and hearty confession of mine own great guilt in this kinde, beare home with mee; and I fear there are few in this last, and most uncharitable age of ours, who have not had their part in it.* I beseech God to reform it in all our hearts. *and joyn this last act of prudence, which this sixth verse hath mentioned, with that simplicity which in the former five was required of us!*

You told me that after one particular precept, which you have now explained, there followed some generall precepts. What is the subject of the first of them? Sect. 2. *Of the Power of Prayer.*

C. It is concerning that great businesse of *prayer*, in the five next verses, 7, 8, 9, 10, 11. considered now, not as a *duty* of ours toward God, or an act of *worship*, (as it was considered, c. 6.) but as an *engine* or *artifice*, to fetch down from heaven the greatest treasures that are there, even that of *grace* it self, or the *holy Spirit*, as appeareth by the comparing this place with *Luk.* 11. 13. and the summe of it is this, that *prayer* is the key of entrance into the Fathers house; that no man shall ever fail of *finding* and *receiving good things*, particularly *Grace*, the greatest good, that *askes*, and *seeks*, and *knocks*, *i. e.* useth importunity in prayer, as a child to a father, depending wholly on him; and if he be once, or twice repell'd, returning unto him with humility, and submission, and dependance, and confidence again, and never giving over petitioning, till he obtains.

S. *What is the next generall Precept?*

C. It is that famous one, that the * *heathen Emperour* is said to have reverenc't *Christ* and *Christianity* for, and that all the wisest men of the Nations have admired for the best and highest rule of charity to our neighbours, in these words, *v.* 12. [*All things whatsoever ye would that men should doe to you, doe ye even so to them.*] Which (saith he) is *the law and the prophets*, *i. e.* on which all the duty of charity depends, or wherein the whole law concerning that, is fulfilled. Of doing as we would be done to. * *Severus.*

S. *What is the meaning of this Precept?*

C. To love my neighbour as my selfe; or not to suffer my selfe-love to interpose, or make me partiall in judging of my duty to others; but thus to cast, whensoever I doe any thing to my brother, would I be well pleased to be so dealt

with by any other? Or, if I might have mine own choice, would not I deſire to be otherwiſe uſed by other men? Or yet farther, that whatſoever uſage I deſire to meet with, at Gods hands, (which is certainly undeſerved mercy, pardon of treſpaſſes, and doing good to enemies or treſpaſſers) the ſame I muſt performe to others, for ſo this phraſe [*whatſoever you would that men ſhould doe to you*] doth by an Hebraiſme import, [*whatſoever you would have done unto you*] which is the ſtyle that this precept is ordinarily read in, and then extends to whatever I deſire that God or *Chriſt Jeſus* ſhould doe to me, *i. e.* not onely all the *Juſtice*, but all the *mercy*, and *goodneſſe*, and *bounty* in the world. In which ſenſe it will beſt agree with the precept of liberality to enemies (with which 'tis joined, *Luke* 6. 31.) and the promiſe of God here to give every asker, (of which bounty of Gods we that are partakers, ought to doe the like for our brethren) and be a fit introduction to the exhortation that followes of Chriſtian ſtrictneſſe, which ſeems to be built on this, and to be but a branch of this great precept; and not a ſeverall from it.

quod tibi fieri vis, &c.

S. *what is that exhortation you mean?*

C. That of a great ſuperlative ſtrictneſſe in the ways of godlineſſe; not being content to walk in the broad rode that Jews and heathens have contented themſelves with, (not willing to undertake any thing of difficulty for *Chriſts* ſake, and ſo by that means falling into *deſtruction*, but) *entring at the ſtrict gate, and narrow way that leadeth unto life*; that way which theſe elevated precepts have chalk't out to us; and which here it ſeems, are not propoſed as counſels of perfection, but as commands of duty, without which there is no entring into life, no avoiding deſtruction.

Of Warineſſe and Prudence.

S. *what now is the third Generall Precept?*

C. It is a precept of *warineſſe* and *prudence*, to beware of errors, and thoſe whoſe trade it is to ſeduce us to them, and this in the ſix next verſes, 15, 16, 17, 18, 19, 20. and it belongs not to all deceivers of any kinde, but particularly to ſuch as profeſſe to follow *Chriſt*, and yet teach falſe and damnable doctrine; which, that they may put off to their auditors the better, they pretend a great deal of holineſſe in ſome other particulars. And the ſum of that which he here ſaith to this purpoſe, may be reduced to this, *whenſoever any* falſe Teacher comes to diſſeminate his doctrine, the ſureſt way to diſcern him will be, to *obſerve* the *effects* and *actions* diſcernible in him, or which are the *fruits* of his doctrine. If all his Actions, and all the deſigns and conſequents of his Doctrine, be the advancing of piety, and charity of all kinds, then you may reſolve, that he is no ſuch (falſe, at leaſt dangerous) *falſe Teacher*. For firſt, the Devill will never aſſiſt him or put him upon falſe Doctrines to ſuch an end, to bring more holineſſe, and Chriſtian practice into the world. Secondly, Such holy Chriſtian practice is not eaſily built upon any falſe Doctrine. Thirdly, If the Doctrine ſhould chance to bee falſe that bringeth forth ſuch wholeſome effects, then to him that receiveth it for thoſe effects ſake, and otherwiſe diſcerneth not the Doctrine to be falſe, it may be hoped, (through Gods mercy in Chriſt to our infirmities) it ſhall not prove dangerous or deſtructive. But if the conſequents or effects that flow naturally from the Doctrines which he brings, be either againſt rules of piety, or Chriſtian vertue; As 1. If they tend to the leſſening of our love of God; to the aliening our hearts from him, by giving us mean or unworthy notions of him, contrary to thoſe Attributes of infinite Power,

Power, Justice and Goodnesse which we ought to beleeve of him; If they tend to the begetting of presumption and security in our hearts, by giving us any ground of *hope* without *purifying*, and amending our wicked lives; by leaving no place for fear, whatsoever we doe, by making us conceit highly of our selves, rely, and trust on, and boast of our own merits: If they lead us to Idolatry, to the worship of somewhat else beside the onely true God, or to a bare formall outside worship of him: If they open the door to false or needlesse swearing, or to prophanenesse, and neglect of Gods service. Or 2. If they tend to disobedience, sedition, rebellion, faction, speaking evill of dignities, acts of Jewish *Zelots*, &c. to the favouring or authorizing of any kind of lust, of divorces forbidden by Christ, &c. to the nourishing of rash anger, uncharitable (either temerarious or unmercifull) censuring, envy, emulation, variance, strife, malice, revenge, contumelious speaking, whispering, backbiting, &c. to the excusing or justifying of piracy, rapine, oppression, fraud, violence, any kind of injustice, &c. to the spreading of lies, slanders, defamations, &c. to covetousnes, unsatisfiednes, uncontentednesse in our present condition, desire of change, casting the crosse on other mens shoulders, that we may free our own frō it; to dealing with others, as we would not be wel pleased to be dealt with our selves; or, in a word, if they tend to the discouraging or discountenancing any Christian vertue set down in this or any other sermon of *Christ*, or by his Apostles, or to the granting any dispensation, or liberty from that Christian strictnesse in these duties, or in those other of repentance, self-denyall, meeknesse, mercifulnesse, peaceablenesse, &c. by these *marks*, and *characters*, you may know this to be a *False Teacher*. Yet not so far this, as that whosoever is guilty himselfe of any of these sins, shall be (if he be a Teacher) a false one; for 'tis possible his Doctrine, and Actions may be contrary; but that, if these bee the fruits, and naturall effects of his Doctrine, then shall his Doctrine be thus condemned; otherwise an ill man he may be, and yet a teacher of truth; a wicked, but not a false Prophet.

S. *But is it not said of these false Prophets that they come in* sheeps clothing, *which sure signifies their outward actions to be innocent? How then can they bee discerned by their fruits?*

C. I answer first, that the fruits of their Doctrine may be discerned, though their own evill Actions be disguised, and varnished over. 2. That though their Actions most conspicuous and apparent be good, yet their closer Actions (which may also be discerned by a strict observer) are of the making of the *wolfe*, ravenous and evill. 3. That though they begin with some good shews to get authority, though they enter as *sheep*, doe some specious acts of piety at first; yet they continue not constant in so doing, within a while put off the disguise, and are discernible.

S. *What now is the fourth or last generall Precept?*

C. The sum of it is, that it is not the outer profession of Christianity or Discipleship, (though that set off by *prophecying*, doing miracles, &c. *in Christs name*, *i. e.* professing whatsoever they do to be done by *Christs power*) which wil avail any man toward his account at that great day, without the *reall*, *faithfull*, *sincere*, *universall*, *impartiall*, performing of obedience to the laws of *Christ*. Marks of False Teachers.

S. *But can, or doth God permit any wicked man to doe such miracles, &c?*

C. Yes, he may, for the end of miracles, and preaching, &c. being to convince men of the truth of the Doctrine of *Christ*, that may well enough be done by

by those that acknowledge that truth, though they live not accordingly; the miracles done by them being not designed by God to the commendation of the instruments, but to the perswading of the spectators.

Sect. 3.

S. *Having received from you the full tale of the precepts you proposed, there now remaines onely the conclusion of the whole Sermon to be discharged, and then you have paid me all that your promise hath obliged you to.*

Of Profession of Christianity without action.

C. It is this, (occasioned by the last precept of *doing*, as well as *professing Gods will*) that the profession of Christianity lending a patient ear to those doctrines, wil, (if it be (as oft it is) trusted to and depended on, to render us acceptable to Christ) prove a very fallacious, and deceitfull hope. Whensoever any storm comes, any shaking disease or affliction, which gives us occasion to awake throughly, and examine our selves to the bottome, we are not then able to retain any hope or comfortable opinion of our selves, although in time of quiet and tranquillity, before we were thus shaken, we could entertain our selves with such flattering glozes. *Hearing of Sermons*, and *professing of love* to, and *zeal* for *Christ*, may passe for piety a while, but in the end it will not be so. 'Tis *true Christian practice*, that will hold out in time of triall; and that hope of ours which is thus grounded, will stand firm and stable in time of affliction, and temptation, at the houre of death, & the day of judgement. This doctrine of Christian duty and obedience is such that can never deceive any man that is content to build upon it. Nor *infirmity*, nor *sin*, (committed, but repented of, and forsaken) nor *Devill*, shall ever shake any mans hold that is thus built; endanger any mans salvation, that lives according to the rule of this Sermon; nor shall all the flattering deceitfull comforters of the world, bring in any true gain to any other.

And it came to passe when Jesus had ended these sayings, the people were astonished at his doctrine. For he taught them as one having authority, and not as the Scribes.

O *Holy* Jesu, *that camest down from heaven, and wert pleased to pay that deare ransome on the Crosse for us, on purpose that thou might* redeem us from all iniquity, and purifie unto thy selfe a peculiar people, zealous of good works; *wee beseech thee to* write thy law in our hearts; *that most excellent divine law of thine, that we* may see it and doe it, *that we may* know thee and the power of thy resurrection; *and expresse it in* turning every one of us from his iniquities. *That we no longer flatter our selves with a formall externall serving of thee, with being* hearers of thy word, *partakers of thy Sacraments, professours of thy truth, knowers or teachers of thy will, but that we labour to join to these an uniform faithfull obedience to thy whole Gospel, a ready chearfull subjection to thy Kingdome, that thou maiest* rule and reign in our hearts by Faith; *and that* we being dead unto sin and living unto righteousnesse, *may have* our fruit unto holinesse, *may* grow in Grace, and in the practicall knowledge of thee our Lord and Saviour Jesus Christ; *and at last persevering unto the last, attain to that endlesse glorious end, the reward of our Faith, the fruit of our labours, the perfection of our Charity, and the* crown of our Hope, *an everlasting blessed life of love, and holinesse with thee, O Father of mercies, O God of all consolations, O holy and sanctifying Spirit, O blessed Trinity coeternall, To which one Infinite Majesty, we most humbly ascribe the honour, glory, power, praise, might, majesty, and dominion, which through all ages of the world have been given to him which sitteth on the Throne, to the holy Spirit, and to the Lambe for evermore,* Amen.

FINIS.

OF CONSCIENCE.

Περιῤῥῆται δὲν ἡ σχεῖς λαλείτωσαν, καὶ οἱ ἄλλοι διακρινέτωσαν.

By H. Hamond, *D. D.*

LONDON,
Printed for *R. Royſton*, at the ſigne of the Angel in *Ivie-lane*. 1645.

OF CONSCIENCE.

AMong the many practicall errours which are gotten abroad into the world, a very large proportion there is of those which have either suckt their poison from, or disguised it under that specious venerable name of *Conscience*. That which the Philosophers could call their Guardian Angell, and justifie the phrase by vouching none but Angelicall dictates from it: That which some good-natured Atheists did so revere that they defined the onely deity in the world, and in proportion phansied nothing but God-like of it, is now by some Christians (like the true God among the Heathens) worshipt in so many corporeous shapes, that there is at length scarce any thing so vile (Phansie, humour, passion, prepossession, the meanest worldly interest of the ambitious or covetous designer, like the Calves, the Cats, the Crododiles, the Onions, the Leeks of *Egypt*) but hath the favour or luck to be mistaken for *Conscience*, and receive all the respect, that I say, not adoration, that belongs to it. §. 1. μόνον θεὸν συνείδησιν. Tatian.

'Twill be then but an act of justice and mercy, justice to truth, and mercy to the abused world, and withall a speciall preparative to a prudent reformation, to rescue so divine a man from such heathenish usage, to restore it to its naturall primitive simplicity, and cast out all the false formes which it hath been forced to appeare under. To which purpose all that I shall designe will be reduced to these two enquiries: §. 2.

1. What is the proper notion of conscience.
2. What is required to entitle a man to a good conscience.

For the former of these, what is the proper notion of conscience, I shall labour to finde out not among the Scholasticall definitions or divisions of it among humane Writers, but onely by observing the force and use of the word in the Scripture, particularly the New Testament. And he that shall meet it there 32 times, and but take a view of it at every meeting, will sure come to some degree of acquaintance with it, and find upon judgement reason to resolve, what for his ease I shall now lay before him. §. 3.

That the word συνείδησις, *Conscience*, is no more then Science or knowledge, (and therefore being but once used by the Greek Translators of the Old Testament, *Eccles.* 10. 20. it is there set to expresse a word which §. 4.

is otherwiſe by them commonly rendred νόησις and διάνοιαι) onely with a peculiar relation added to it, as that *knowledge* is in order to *action*. Thus *Tit.* 1.15. when νοῦς and συνείδησις, mind and conſcience are diſtinguiſhed, νοῦς. tis obvious to any to diſcerne the ground of that diſtinction, that former being properly the denotation of the faculty meerly ſpeculative, or intellectuall; this latter, of the practicall judgement, or that whether act or faculty συνείδησις. of the underſtanding ſoule, which extendeth to practice; the Apoſtle by that phraſe, [*the mind and conſcience are defiled*] meaning diſtinctly this, that this errour in mens judgements, (which is the defiling of their mind) carryes Un-Chriſtian practice along with it, (which is the *defiling* of the *practicall* faculty) this Judaicall miſtake in th ir underſtanding is attended with Judaizing actions in their lives, the former apportioned to the Ἰουδαϊκοὺς μύθους, the *falſe Judaicall doctrines*, which relate to νοῦς *the mind*, the ſecond to the ἐντολὰς ἀνθρώπων ἀποστρεφομένων τὴν ἀλήθειαν, the commands of men perverting the truth, v. 14. which relate to the συνείδησις *the Conſcience*.

§. 5. For the clearing of which (that it is ſuch a practicall knowledge in the acception of the Scripture) if there need any light, you may have it from the ſurvey of every place ſeverally, and in ſpeciall from this one, 1 *Pet.* 2. 19. *This is thank-worthy, if* διὰ συνείδησιν Θεοῦ, *for Conſcience of God a man ſuffir griefe, &c. i. e. if* for this *obedientiall practicall knowledge of God* (this *knowledge* of truth attended with a *reſolution* not to diſobey God, though it coſt a man never ſo deare) *he ſuffer g iefe, &c.*

§. 6. This being premiſed, there is but one thing more to be added to th's matter, and it is this; That we take notice of the ſeverall wayes of aſpect that *Conſcience* hath upon *practice*; One forward in the direct line, another backward, or by way of reflection; which are ordinarily expreſt by the double office of *Conſcience*, 1. as a *cuſtos* or *monitor*, adviſing and inſtructing and keeping us to our duty; 2. as a *witneſſe* teſtifying to our ſelves and to God what we have done; which is in plainer termes no more but this, That there are two ſorts of *Conſcience*; 1. *Conſcience of duty to be performed*, or full perſwaſion that ſuch a thing ought to be done, or not to be done by me, a being reſolved of the neceſſity or unlawfulneſſe of any thing, and 2 *conſcience of having performed*, or not performed it, a knowing or judging my ſelf to have done well or ill. And under theſe two notions, all the ſeverall in the New Teſtament, (and the one ſole place of the apocryphall bookes of the Old) will be contained, If you pleaſe, you may ſee how.

§. 7. To the former kind belongs that famous place, *Rom.* 13.5. *You muſt be ſubject* (to the Supreame powers, v. 1.) *not onely for wrath*, i. e. feare or danger of puniſhment, the effect of *wrath* (the Magiſtrate *being Gods Miniſter, an avenger for wrath*, or puniſhment *to him that doth evill*, v. 4.) but alſo διὰ συνείδησιν, for or *becauſe of Conſcience*, i. e. becauſe it is the command of God, and conſequently that which all inferiours (*every ſoule*) may, if they be not wilfully blind, know to be their duty, [*to be theſe ſubject*.]

§. 8. So 1 *Cor.* 8. 7. *For ſome with conſcience of the Idol*, i.e. being reſolved in mind, that it is not lawfull to eate or taſte of any μέτα; or τόμη, *part* or *portion* of the Idol-feaſt (whether ἐν εἰδωλείῳ, *at the idoll table*, or having bought

bought it at the *Shambles*, as it ſeemes, was the faſhion for thoſe τόμοι to be ſold there at ſecond hand c. 10. 25.) accounting it unlawfull to eate any meat conſecrated to that uſe, *doe* yet *eate* that which is of this nature, *and* by ſo doing, *their weake i. e.* uninſtructed *conſcience is polluted, i. e.* they ſinne againſt their conſcience, doe that which they are perſwaded they may not doe, which although it be never ſo innocent a harmleſſe thing in it ſelfe (an *idoll being ſimply nothing*) yet to them which doe it, when they think it unlawfull (*and all have not knowledge*, ſaith he in the beginning of the verſe, *i. e.* are not ſufficiently inſtructed in their duty) it is pollution or ſinne, according to the fore-mentioned place *Tit.* 1. 15. *To the pure all things are pure* [*all things*] *i. e.* all things of that nature of which he there ſpeaks, though in themſelves indifferent, [*are pure*] *i. e.* may lawfully be uſed [*by the pure*] *i. e.* by them which are rightly inſtructed, but to the *polluted and unbeleevers* (*i. e.* to them that are miſled by Jewiſh fables, or by the dogmatizing of falſe teachers, and brought to beleeve things to be prohibited by God, which are not prohibited) to them that are guilty of this kind of *Judaiſme*, and (as it is *interpretative*) *unbeliefe there is nothing pure, but their mind and conſcience are polluted*, both their underſtanding is in an errour, taking falſity for truth, and their practicall reſolution is ſinfull alſo, nay obliged to ſin, which way ſoever they turn themſelves, whether they abſtaine ſuperſtitiouſly, when they are not bound by God to abſtaine, (which is the ſinne of thoſe that are *ſubject to ordinances*, *Col.* 2. 20. of which I have ſpoken at large in another place) or whether they abſtaine not, when they are perſwaded that they ought to abſtaine, which is *ſin againſt conſcience*. Tr. of Wil worſhip.

§. 9. From whence by the way you may obſerve the miſerable lot of thoſe which have not γνῶσιν knowledge in the beginning of that verſe, which are miſled to think any thing unlawfull which is lawfull, and continue in that errour without ſeeking of light, which are thus *impure* (for to ſuch οὐδὲν κοινὸν *nothing is pure*) they are, as long as they remaine ſo, obliged to ſinne, which way ſoever they take to, abſtaine or not abſtaine. For though in things indifferent and uncommanded, ſimply to abſtaine were no ſinne, yet then to abſtaine ὡς ἀπὸ βδελυκτοῦ, as from a thing abominable or unlawfull, is both by Scripture and the ancient Councels, in caſe of marriage and meats, every where condemned as ſinfull: and yet on the other ſide to eate *without*, or againſt *Faith*, *i. e.* being doubtfull whether it be lawfull or no, or being perſwaded it is unlawfull *is ſin*, (ſaith the Apoſtle) and there is great neceſſity to ſuch of ſeeking, (and in others great charity of helping them to) γνῶσιν inſtruction, or right information in this caſe, which is the onely cure for this unfortunate malady.

§. 10. So againe ver. 10. συνείδησιν ἀσθενῆ *the conſcience of him that is weake*, or (which is the ſame) v. 7. and v. 12. the *weake conſcience*] ſignifies the falſe perſwaſion of him that is in an errour, an *erroneous conſcience*, *weakneſſe* noting *ſickneſſe* in the Scripture ſtile *John* 5. 14. 1 *Cor* 11 30. and errour being the diſeaſe or *ſickneſſe* of the ſoule, and that with a little improvement growing deſtructive and mortiferous; as in caſe he that hath

that erroneous *ſick* conſcience, doe act ſomewhat againſt conſcience, and ſo adde *ſinne* unto *errour*, for then ἀπολεῖ ὁ ἀσθενῶν v. 11. that ſick man dyes, *periſhes* of that *diſeaſe*. Soch.10.25,27,28,29. the word *Conſcience* is ſtill in the ſame ſenſe, for conſtience or conſideration of duty, and ſo 1 *Pet.*2.19. forementioned.

§.11. So likewiſe 1 *Pet.*3.21. where Baptiſme is called ἀγαθῆς συνειδήσεως ἐπερώτημα εἰς θεόν *the anſwer of a good conſcience to God*, the good *conſcience* ſignifies conſcience rightly inſtructed in its duty, as in baptizing thoſe of full age it is ſuppoſed to be; which *Conſcience* is then to *anſwer* and conſent to all Gods propoſals in baptiſme (or the miniſters in Gods ſtead) ſuch as [wilt *thou forſake the Devill, &c.*] and ſo the words will be interpreted in a ſenſe proportionable to that of *denying ungodly luſts*, *Tit.*2.12. which there the *appearing* of Chriſt is ſaid to *teach* us. For as *luſt* propoſes *ungodly* queſtions to us, which we are bound to *deny*; ſo God in baptiſme is ſuppoſed to propoſe good queſtions to us, which we are bound to grant, and ſtipulate the performance of them, and that is the ἐπερώτημα *the anſwer of a good conſcience to God* or to his queſtions propoſed in baptiſme, after the manner of ancient pacts among the Romans made by way of queſtion and anſwer, as part of the *ritus ſolennis* or formalities of them.

§.12. But then for the ſecond acception of the word, as it notes conſcience of what we have performed, or paſſing judgement on my ſelfe for what I have done, (and that either for any one individuall act, or for the maine of our lives, our ſtate; and that againe either 1 *acquitting* or 2 *condemning* or 3 conſidered in a third notion *common* to both thoſe, paſſing ſentence in generall) ſo ſhall you find it in many other places, and indeed in all the reſt which we have not hitherto named.

§.13. For the firſt of theſe three ſpecies as it *acquitteth*, you have it *Act.* 23.1. *I have lived*, (or behaved my ſelfe in all my converſation towards men πολιτεύμαι in all my politique, or publique relations) with or *in all good conſcience*, in ſuch a manner, as I cannot excuſe my ſelfe of any thing done contrary to my Chriſtian profeſſion, or dignity of my Apoſtolicoll calling. So 1 *Cor.*9.12. the *Teſtimony of our Conſcience* is expreſt by what ſollowes, that *in ſimplicity* &c. *we had our converſation in the world*. So good conſcience is taken 1 *Tim.*1.5. and 19. and 3.9. and 2 *Tim.* 1.3. *Heb.* 13.18. 1 *Pet.*3.16. but above all you have a ſpeciall place belonging to this firſt branch of the ſecond in *Act.*24.16 [Ἀπρόσκοπον συνείδησιν] we render it a *Conſcience void of offence*, the meaning is, a confidence and aſſurance that he hath done nothing ſubject ſo much as to the cenſure of having *ſcandalized* others; for Saint *Paul* being there accuſed by the *Jewes* v. 5.6. for 3 crimes, *ſedition, hereſie*, and *profaning of the Temple*, he anſwers to the firſt v.12. to the ſecond v.14. to the third v.16.18. and his being purified in the Temple after the Jewiſh manner he makes an evidence of his innocence in that particular, a proofe of his not having ſcandalized any Jew, which to have done would have been a fault in him, whoſe office it was to become *all things to all men, that he might gaine or ſave all*, and not to diſcourage or deter any who might be gained by complyance; and the doing ſo, is it which

is

is called being ἀπρόσκοπος Ἰουδαίοις 1 *Cor.*10.32. *giving none offence to the Jews*, the very word in the place of the Acts.

In the ſecond place, the accuſing or condemning conſcience is often mentioned alſo; *John* 8. 9. *Convicted by their conſcience*, or reproved ſome for one ſinne, ſome for another. So by intimation *Heb.*9.9. where tis ſaid of the Legall ſacrifices that they could not *make perfect as pertaining to Conſcience*, where the word [τελειῶσαι] rendred to *make perfect*, ſignifies in the ſacred idiom [to *conſecrate*,] to make a prieſt, whoſe office being προσαγαγεῖν τῷ Θεῷ *to draw neare to God*, proportionably τελειῶσαι κατὰ συνείδησιν to perfect or *conſecrate* as *pertaining* to *conſcience* ſignifies to give acceſſe with boldneſſe to God, by taking off that guilt which formerly lay upon their conſcience, the ſame that v.14. is called, *to purge the conſcience from dead works*, to waſh off that guilt of ſin paſt, which hinders their approach to God, obſtructs all entrance to their prayers (for *we know that God heareth not ſinners*, *Joh.* 9. 31. and *Iſa.*1.15.) whereupon tis obſervable, that *Heb.*13.18. when he beſpeaks their prayers for him, he adds this reaſon to encourage them to doe ſo. *For we truſt we have a good conſcience*, that good conſcience being neceſſary there to have other mens prayers heard for them, as here to give themſelves *acceſſe* to God in *prayer*. So *Heb.*10.2. *Conſcience*, or conſcienciouſnes *of ſins*, and v.22. *Evill conſcience*, and ſo *Wiſd.*17.11. there is mention of *wickedneſſe condemned by her own witnes and preſt by conſcience.* §.14.

And of the laſt ſort, in the latitude common to both, are *Rom.* 2.15. *Rom.* 9.1. 2 *Cor.*4.2. and 5.11. and 1 *Tim.*4.2. all cleare enough without the help of our paraphraſe to adde light to them. §.15.

Having thus marſhalled all theſe places of Scripture into ranks, and given ſome hints of generall inſight into them, it now remaines that we return a while to the neerer ſurvey of the two generall heads, and firſt of the former acception of the word, as it imports a monitor, or director of life, by which our actions muſt be regulated, and from the miſtaking of which the chiefe inconvenience doth ariſe. §.16.

To which end, it will be abſolutely neceſſary to ſettle and reſolve but one queſtion, what is that rule or κανὼν of Conſcience, from whence it muſt receive its regulation. For he that draweth a line of direction for another, muſt have a rule to draw it by, and that a ſtraight exact one, or elſe the directions will not be authentique, and they *which walke* ἀκριβῶς *exactly* or conſcientiouſly, muſt κατὰ κανόνα στοιχεῖν *walk by rule*, *Phil.* 3.16. and τὸ αὐτὸ φρονεῖν *have their eye or thought alway upon that one thing*, their *rule* of direction, or elſe be they never ſuch φρονοῦντες in the beginning of that verſe, ſuch *forward* proficients, their *end may be perdition* v.19. This when once we have done, the difficulty will ſoone vaniſh. §.17.

And to this purpoſe I ſhall take that for granted which in *theſi* I never heard any doubt of, (though many of our actions look otherwiſe in *hypotheſi*) that *law* is this onely rule; κανὼν and νόμος, rule and law being words of the ſame importance, and nothing fit or proper to regulate our actions, but that which the law-giver, to whom obedience muſt be payed, hath thought fit to rule them by. To which purpoſe it is ordinarily obſerved §.18.

that

that ἁμαρτία, *Sin*, or aberration from that rule by which we ought to walke (for ſo that word naturally ſignifies) is by Saint *John* 1 Epiſt. 3. 4. defined ἀνομία which we render *a tranſgreſſion of the law*. In which place of Saint *John*, though the truth is, (ἁμαρτία and ἁμαρτίαν ποιεῖν denoting more then the bare commiſſion of ſinne in that Author generally, viz. the wilfull perpetration of it, and an indulgence in, and habit of ſo doing) the word ἀνομία and ἀνομίαν ποιεῖν muſt proportionably alſo ſignifie not onely tranſgreſſing, but wilfull habituall contemning the Law, being an *exlex*, or without *law* (as the Idolatrous Atheiſt is ſaid to be *without God in the world*) *i. e.* without any account or reſpect of it, (and ſo ποιοῦντες ἀνομίαν *Joh.* 31.3. notes the greateſt degree of ſinfulneſſe, we render it *workers of iniquity*, and ſo very frequently in the Septuagint we finde ἀνομία, where we render the Hebrew by *miſchiefe*) yet ſtill the obſervation ſtands good, that law is the rule, in aberration from which all ſinne conſiſts, and ſo ἁμαρτία is ἀνομία in both ſenſes, the leaſt degree of ſinne a deviation from the law, and a malicious contentious ſinning a malitious contemptuous deviation, or tranſgreſſion, and ſo Saint *Paul* hath alſo reſolved it, that where there is no law, there is no tranſgreſſion, no παράβασις, *Rom.* 4.15. no going awry, when there is no rule propoſed to goe by.

§.19. This being ſo cleare in it ſelfe, and yet through the miſtakes, yea and impieties of the *world* become ſo neceſſary to be thus farther cleared; Two things there are which will hence inevitably follow, the firſt Negative, the ſecond Poſitive; The firſt or the Negative, that Whatſoever undertakes to direct, or guide our actions, to tell us our duty, that this we muſt, that we may not doe, and hath not ſome law, (in force, and ſtill obligatory to us) to authorize thoſe directions by, is not *Conſcience*, whatſoever it is.

§.20. Firſt, Humour it may be, to think our ſelves bound to doe whatſoever we have a ſtrong inclination to doe, it being a matter of ſome difficulty to diſtinguiſh between my naturall and my ſpirituall inclinations, the motion of my ſenſitive appetite, and my diviner principle, my lower, and my upper ſoule, and the former commonly crying louder, and moving more lively, and impatiently, and earneſtly then the other.

§.21. Secondly, Phanſie it may be, which is a kind of irrationall animall Conſcience, hath the ſame relation to ſenſitive repreſentations (*thoſe lawes in the members*) which Conſcience hath to intellectuall (*thoſe lawes of the mind*) and then, as *Ariſtotle* ſaith, *that in* thoſe *creatures which have not reaſon, phanſie ſupplyes the place of reaſon*; ſo they which have not, or will not have conſcience to direct them, phanſie moſt commonly gets into its place. Or

§.22. Thirdly, Paſſion it may be; Our feares will adviſe us one thing, our animoſities another, our zeale a third, and though that be perhaps zeal of God, yet that zeale is a paſſion ſtill, one of thoſe which *Ariſtotle* hath defined in his Rhetoricks, being not κατ' ἐπίγνωσιν, according to knowledge or *conſcience*, *Rom.* 10.2. for the Hebrew word, as I told you, is rendred by thoſe two words promiſcuouſly, ἐπίγνωσις and συνείδησις, *knowledge* and *conſcience*. Or מדע

§.23. Fourthly, diabolicall ſuggeſtion or infuſion it may be, an enthuſiaſm of that

that black ſpirit; as it is, (or of ſome thing as bad in effect) infallibly, whenſoever *Rebellion, Sedition, Murther, Rapine, Hatred, Envy, Vncharitableneſſe, Lying, Swearing, Sacrilege, &c.* come to us under the diſguiſe of Religion and Conſcience; and therefore the *Spirits* muſt be ſearcht *whether they be of God*, or of the Devill; and no ſurer way to doe it, then by theſe and the like Symptomes, theſe fruits and productions of that infernall Spirit, which ſo perfectly repreſent and owne their parent, that none but blind or mad men or dæmoniacks can beleeve them in earneſt to come from God. Or

§.24. Fiftly, Falſe doctrine it may be, and that againe ſet off either by the authority of the teacher, or by the dignity of ſome eminent followers and practicers of it, and then the Apoſtle calls it [*having mens perſons in admiration*] or by the earlineſſe of its repreſentation, being imbibed and taken in firſt, ſwallowed and digeſted before the truth was offered to us, and then it is prejudice or prepoſſeſſion, and this again alwayes aſſiſted by the force of that old axiom, [*Intus exiſtens &c.*] and by that which is naturall to all habits, to be hardly moveable, and yet further improved ſometimes by pride and obſtinacy, alwayes by ſelfe-love, which makes us think our own opinions (*i. e.* which we are already poſſeſt of) the trueſt; which in this caſe is in effect to think our luck the beſt luck, and the ſame which was obſerved in one worſt ſort of Heathens, who, whatſoever they ſaw firſt in the morning, worſhipt that all the day after; a chooſing of perſwaſions as country men chooſe Valentines, that which they chance to meet with firſt after their coming abroad.

§.25. Beſides theſe, many other things it may be, and ſo, 1. It is oddes enough that it will not be conſcience, which pretends to be ſo, and 2. It is certainly not conſcience, unleſſe it produce ſome law for its rule to direct us by. And this was the *Negative* or *firſt* thing.

§.26. The ſecond or the Poſitive thing which followes from the premiſes, is this, that Conſcience of duty in any particular action is to be ruled by that law which is proper to that action; as for example: The *Chriſtian law* is the rule of Conſcience for Chriſtian actions; the *law of reaſon*, or morall law, for morall; the *law nationall*, municipall, or locall, for civill; the *naturall*, *law of all creatures*, for naturall actions; and the *law of ſcandall*, (a branch of the Chriſtian law) for matters of ſcandall; and the *law of liberty*, for indifferent free actions. And as it is very irregular, and unreaſonable to meaſure any action by a rule that belongs not to it, to try the exactneſſe of the circle by the ſquare, which would be done by the compaſſe, and in like manner to judge the Chriſtianneſſe of an action, by the law of naturall reaſon, which can onely be judged by its conformity with the law of Chriſt, ſuperiour to that of nature; So will there be no juſt pretence of conſcience againſt anything, but where ſome one or more of theſe lawes are producible againſt it; but on the other ſide, even in the loweſt ſort of actions, if they be regulated by the law proper to them, and nothing done contrary to any ſuperiour law, even by this God ſhall be glorified, 1 *Cor.* 10. 31. a kind of glory reſulting to God from that readineſſe of ſubmiſſion and

ſubordination of every thing to its proper rule, and law, to which the great Creator hath ſubjected it, and of all lawes to that ſupreme tranſcendent one, the law of Chriſt. And though ſome touches there are in the Scripture of each of theſe lawes, ſome *fibræ* or ſtrings of them diſcernibly there, ſo farre, that there is nothing almoſt under any of the heads forementioned, but by the Scripture ſome generall account may be given of it, and againe, though that of Scripture be the ſupreame law of all, and nothing authorizeable by any inferiour law, which is contradicted or prohibited by that, yet is not that of Scripture ſuch a particular Code or Pandect of all lawes, as that every thing which is commanded by any other law, ſhould be found commanded there, or be bound to prove its ſelfe juſtifiable from thence, any further then that it is not there prohibited, or thereby juſtly concluded to be unlawful.

§. 27. From whence by the way, I conceive direction may be had, and reſolution of that difficult practicall probleme, what a man may doe in caſe he be legally commanded by his lawfull ſuperiour to doe what he may lawfully doe, which yet he is perſwaded he may not doe, or doubteth whether he may or no. For in this caſe if he be not able to produce ſome plaine prohibition from ſome ſuperiour law, as from that of Scripture, he cannot be truly ſaid to be perſwaded in conſcience, (which implyes knowledge) of the unlawfulneſſe of that thing, nor conſequently hath he any plea for diſobedience to that lawfull command of his Superiours. All that may be ſaid, is, that he may from ſome obſcure place miſunderſtood have cauſe or occaſion to doubt whether he may doe it or no, and then, although doubting ſimply taken (*i.e.* where no command interpoſes,) may keep me from doing what I doubt, yet it ought not to be of that weight, as to keep me from my lawfull Superiours lawfull command, becauſe that very command is a ſufficient ground to ſuperſede my doubting, when I have no plaine prohibition of Scripture to the contrary, (which in this caſe I am ſuppoſed not to have, for if I had, Then, firſt, it were not a lawfull command, and ſecondly, I ſhou'd not doubt but be aſſured) it being my duty, and part of my Chriſtian meekneſſe, in doubtfull matters to take my reſolution from thoſe whom God hath placed over me, and it being the ſinne of dogmatizing to affirme any thing for me or others to doe, which ſome law of God, &c. ſtill in force, doth not prohibit; which ſin being added to that other of diſobedience to my lawfull Superiours, will ſure never be able to make that commence virtue, which was before ſo far from any pretentions to that title.

§. 28. Having proceeded thus far in the ſearch of the ground of Conſcience, 'twere now time to reduce this operation to practice, and ſhew you, firſt, What directions Conſcience is able to afford from every of thoſe lawes for the ruling of all actions of that kind; and ſecondly, What an harmony and conſpiration there is betwixt all theſe lawes, one mutually ayding and aſſiſting the other, and not violating or deſtroying. But this were the largeſt undertaking that could be pitcht on in the whole circle of learning, *Arodius's Pandectæ rerum ab omni ævo judicatarum*, and all the Schoolmens and Caſuiſts volumes, *de legibus, de jure & juſtitia*, and on the Decalogue, would be but imperfect parts of this; I ſhall give you but one taſte or *ſpecis* of it, by which

which the Reader will be perſwaded to ſpare me, or rather himſelfe that trouble.

The prime of theſe, the Chriſtian law, is the rule of all actions that come within that ſpheare, ſets downe the nature of all Chriſtian duties of *piety*, and *love* of our brethren in generall, and more particularly of *Faith, Hope, Charity, Repentance, ſelfe-denyall, taking up the croſſe*, &c. of *humility, meeknesſe, mercifulneſſe, peaceableneſſe, obedience to* ſuperiours, *patience, contentednesſe*, and the like; and the relation of a Chriſtian being a grand tranſcendent relation, there is no action imaginable, but may either in reſpect of the *matter*, or *motive*, or *principle*, or *circumſtances*, offend againſt one of theſe, (and then, *malum ex quolibet defectu*, the leaſt of theſe defects blemiſheth it) and ſo conſcience directed by that rule or law, will direct me either to doe it, or not to doe it in that manner, and then tis not any complyance with, or agreeableneſſe to any or all other lawes, which will make this action Chriſtian, which hath any ſuch notable defect or blemiſh in it; Not to purſue this any farther, having thus named it, and ſhewed you the vaſtneſſe of the ſea it leads to, it will ſuffice to our preſent deſigne to tell you, that from what is ſaid theſe 3 corollaries, to omit many others, will be deducible. §.29.

1. That it is not poſſible for Conſcience (be it never ſo ſtrongly perſwaded) to make any action lawfull, which is not regulated by thoſe rules, or lawes which are proper to it, and reconcileable with the grand rule, the Chriſtian law. Conſcience can never transforme *profanenesſe* into *piety*, *ſacrilledge* into *juſtice* or *holineſſe*, *rebellion* into *obedience*, *faction* into *humility*, *perjury*, or taking of unlawful oathes into *religion*, *rapine* into *contentednesſe*, *inhumanity* into *mercifulneſſe*, *adultery*, *fornication*, *divorces*, (ſave in caſe of adultery) or any *uncleanneſſe* into *purity*, *labouring to ſhake a Kingdome*, (to remove the croſſe from my owne ſhoulders to another mans) into *taking up of the Croſſe*; but contrariwiſe, if it be truly and univocally Conſcience of duty, it will tel me that every one of theſe foule titles belongs to every ſuch action (the Scripture being ſo cleare in theſe particulars, that there is no place or excuſe for ignorance or miſtake) and by ſetting before me the *terrors of the Lord*, *perſwade* me not to venture on any one ſuch action upon any termes; or if I have ventured, it will ſmite and wound me for it, and drive me to timely repentance; or if it doe not, tis either a cauterized *inſenſate conſcience*, a *reprobate mind*, or elſe ſome of theſe *Images*, which even now I mentioned, miſtaken for Conſcience; or if it be a *full perſwaſion* of minde, that what I thus am about, I am obliged to doe, (if that be a poſſible thing in ſuch matters and under ſo much light) tis then in the calmeſt ſtyle an erroneous Conſcience, which is ſo far from excuſing me (unleſſe in caſe of ignorance truly invincible, which here is not imaginable) that it brings upon me the moſt unparalleld infelicity in the world, an obligation to ſinne which way ſoever I turne my ſelfe, on one ſide appearing and lying at my doore the guilt of committing that ſinne which I have ſo miſtaken, and on the other the guilt of omitting that (though ſinne) which my Conſcience repreſented to me as duty; and nothing but repentance and reformation §.30.

of judgement firſt, and then of practice, will be able to retrive the one or the other.

§.31. The ſecond corollary will be this, That it is the moſt unreaſonable inſolence in the world, for them that can ſwallow ſuch Camell-ſins as theſe without any regrets, nay with full approbation, and direction (perhaps) of conſcience (if that may be called *Conſcience* which is ſo divided from, and contrary to *knowledge*) yet to ſcruple and interpoſe doubts moſt tremblingly, and moſt conſcientiouſly in matters of indifferency; not ſo much as pretended to be againſt the word of God, (and ſo within the law of chriſtian liberty, that they may be done if he will) and yet over and above their naturall indifferency commended by that authority, in ſubjection to which the chriſtian vertue of obedience conſiſts; and all this either firſt upon no ground of conſcience at all, but only that it is contrary to their *Phanſy*, their *Humour*, their *Preposſeſſions*; or Secondly becauſe it is a reſtraint, upon their chriſtian liberty, which yet Chriſt never forbid to be reſtrained *quoad exercitium*, *as farre as belongs to the exerciſe of it*, but hath permitted ſometime the care of not *offending the weak brother*, *i. e.* Charity, and ſometime Obedience, to lawfull ſuperiours, to reſtreine it, (for if in things indifferent they may not reſtreine, there can no obedience be payed to them;) or Thirdly becauſe they are offenſive (though not to them, yet) to others, who are perſwaded they are unlawfull. Whereas 1 that perſwaſion of thoſe others is erroneous, and not ſufficient to juſtifie diſobedience in themſelves, much leſſe in other men, in caſe of lawfull humane command, And 2 that their cenſuring of ſuch indifferent actions, *i. e.* being *angry without a cauſe*, may bee greater matter of ſcandall, and ſo more offenſive to others, and more probable to work upon them to bring them by that example to be ſo angry alſo, then the doing that indifferent action, miſtaken by others, and condemned for unlawfull, would be to bring them to tranſcribe that reprobated ſamplar, *i. e.* to doe what they thus condemne; all men being farre more apt and inclinable to break out into paſſions, then into acts againſt conſcience, and ſo more likely to be ſcandalized or offended, or inſnared, by following the former, then the latter example, to ſinne (for company or after another man) by cenſuring whom he cenſures, which is being angry without a cauſe; then by doing what they are adviſed and reſolved they ought not to do, which is ſinning againſt conſcience. Or fourthly, becauſe they are againſt their conſcience to doe, whilſt yet they produce no law of God or man againſt them, and ſo in effect cenſure there is nothing in them againſt conſcience; unleſſe, as before was noted, they wilfully equivocate in the word *Conſcience*; which will and skill of theirs, as it will not make any thing, unlawfull, which before was indifferent, ſo will it not conclude ought, ſave only this, that they which are ſo artificious to impoſe on others, and forme ſcruples where there were none, would not be thought the likelieſt men to ſwallow groſſe ſinnes under the diſguiſe of vertues, or if they doe ſo, will have leaſt right to that onely Antidote of invincible ignorance to digeſt them.

§.32. The third corollary will be this, that ſcrupulouſneſſe of conſcience in ſome

ſome lighter leſſe important matters (if it may be ſuppoſed excuſable, as a weakneſſe of an uninſtructed mind, joyned with that good ſymptome of tenderneſſe of quick ſenſe, yet) can never hope to be accepted by God by way of commutation or expiation for greater ſinnes, ſo that he that falls foulely in any confeſſed ſinne, ſhould fare the better at the great day of account, or be in leſſe danger of being caſt out of Gods favour for the preſent, becauſe he is over-ſcrupulous in other things: For ſure this were a ſtrange way of ſupererogation to pay one arreare to God by running into another with him, to diſcharge a debt by owing more. And yet this is an errour which may ſeem worth the paines of preventing, it being ſo notoriouſly ſeen, that ſome men, which profeſſe to have care of their wayes, and muſt in charity be beleeved to have ſo, goe on confidently in greivous ſins, which they cannot but know will damne without repentance, (the ſentence of not inheriting the Kingdome of God, *Gal.* 5. being ſo diſtinct, and punctuall, and abſolute, and indiſpenſable againſt them) and yet have no Antidote to relye on for the averting that danger, but onely this of their exactneſſe and ſcrupulouſneſſe in things indifferent; which if they ſhall ſay they doe not confide in, they are then obliged, in conſcience, and charity to their brethren (who may follow them to this precipice) either to give over hoping, or to fall to purifying, without which there is no true ground of hope. This hint puts me in mind that there is another part of my deſign ſtill behind, belonging to the ſecond notion of conſcience, to examine

§. 33. What it is that is required to entitle a man to a good conſcience; which will briefly be ſtated by premiſing what before was mentioned, that the good conſcience belongs either to *particular* ſingle performances, or to the *whole ſtate of life* and actions. To the firſt there is no more required, but that that particular action be both for matter and circumſtance regulated by the rule, or rules which are proper to it, and have nothing contrary to any ſuperiour tranſcendent rule. As that my *meale* be with *ſobriety* and *thanksgiving*, my *almes* with *chearfulneſſe*, *liberality*, *diſcretion*, done in *gratitude* and *obedience* to God, and *mercifulneſſe* to my brother, without reflexion on my own *gaine* or *praiſe* in this world. But for *the Good Conſcience*, which belongs to the whole ſtate of life and actions, which is called *a good Conſcience in all things*, *Heb.* 13. 18. or a *good Conſcience* conſiſting in having *a good converſation in all things*, (for ſo the punctation in the Greek will direct rather to render it, [*we have a good conſcience, willing to live well*, (or have an honeſt converſation) *in all things*] there the difficulty will be greater. And yet two Texts there are which tend much to the clearing and diſinvolving of that one, 1 *Pet.* 3. 16. where ἀγαθὴ συνείδησις, *Good Conſcience* in the beginning of the verſe, is explained in the cloſe by ἀγαθὴ ἐν Χριστῷ ἀναστροφή, *a good converſation in Chriſt*, or a good chriſtian converſation, or ſuch as now through Chriſt, by the purport of the ſecond covenant may and ſhall be accepted for good. Where the word [*converſation*] denoting firſt the actions and behaviour both toward God and man, and ſecondly, the whole courſe and frame of thoſe actions, (wherein it ſeems a good conſcience conſiſts,) cannot better be explained then either by the

καλὴν συνείδησιν ἔχοντας ἐν πᾶσι καλῶς θέλοντες ἀναστρέφεσθαι.

Apoſtles, ἀκριβῶς περιπατεῖν, an *accurate exact walking*, *Eph.* 1.15. or the phraſe to *Titus*, c. 2. 12. *living ſoberly and righteouſly and godly in this preſent world*; the firſt reſpecting our duty to our ſelves, or actions, as private men; the ſecond, our duty to our brethren, in our more publique capacities; the third, our duty to God as creatures, men, and Chriſtians; or Saint *Lukes* character of *Zachary* and *Elizabeth*, *Luk.* 1.6. *walking in all the Commandements and Ordinances of the Lord blameleſſe*; *walking Blameleſſe*, *In all*: *univerſall ſincere obedience*, (not entire or perfect without ever ſinning but) conſidered with the rules of ὑπείκεια, or *moderation of ſtrict law*, (which is now part of the νόμος πίστεως, the *Goſpel-law*, by which a Chriſtian is to be tryed, as *equity* is a part of the *municipall law* of this land; Such is mercy for frailties, and infirmities, and groſſer lapſes recovered and retracted by repentance) now under the Goſpel, ſo as to be acceptable to God in Chriſt; which was intimated (as in the ἐν χριστῷ, *in Chriſt*, 1 *Pet.* 3. ſo) in the former part of that verſe, and their character δίκαιοι ἔναντι τοῦ θεοῦ, *righteous before God*: Which phraſe [*Before God*] hath a double intimation worth obſerving in this place, firſt of the perſeverance or perpetuity of that righteouſneſſe (as oppoſed to the temporary of the hypocrite) for the phraſe ἔναντι αὐτοῦ [*before him*] refers to the ſhew bread of old, *Exod.* 25.30. *which was to be ſet before God alway*; and therefore is ſometime called לחם פנים the *bread of faces*, or לפני *bread before his face*, literally ἔναντι, *before him*, and ſometimes לחם התמיד *perpetuall bread*, and ſecondly, of the acceptation or reception in the ſight of God, for that againe was the end of ſetting the *bread alwayes before God*, that God looking on it might accept them; and ſo *righteouſneſſe before God*, is ſuch righteouſneſſe as God will pleaſe in the Goſpel to accept of, as when *viſiting the fatherleſſe*, &c. *Jac.* 1.27. is called, *religion pure and undefiled before God the Father*; it noteth ſuch a degree of unblemiſht purity, not as excluded all ſinne, but as God in Chriſt would (or hath promiſed to) accept of. And the ſame phraſe therefore is in another place of the ſame Chapter, *Luk.* 1.75. rendred by our Church in the Goſpel for Midſummer day by theſe words, *ſuch as may be acceptable for him.*

§. 34. Which being all taken into the deſcription of a good conſcience, that *it is ſuch a continued good converſation as God now under the Goſpel promiſeth to accept of*; the onely difficulty behind will be, what that is which God promiſeth to accept of; To which end, it will be very inſtrumentall to take in that other place which I promiſed, and that is that forementioned, *Heb.* 13. 18. where the *Good Conſcience* is evidenced (or the ground of confidence that he hath a good conſcience, demonſtrated) by this [ἐν πᾶσι καλῶς θέλοντες ἀναστρέφεσθαι] *willing*, or reſolving, or endeavouring *to live honeſtly*, or to have honeſt converſation *in all things*. From whence the onely thing which I deſire to collect is this, That the *ſincere reſolution or endeavour to live honeſtly in all things* (which I remember, one of our ancienteſt Church-writers Saint *Cyrill* of *Jeruſalem* calls, θέλημα δικαιοπραγεῖν, and oppoſes it to ἔργα, works) *is the Scripture-nomination of a good Conſcience*, or the

ἀλήθεια

μεγας παῤῥησιας θησαυρος, *that great treasure of confidence* to all which have it; that ground of mature perswasion for any, that he hath, or shall by God be allowed, and acknowledged to have a *good conscience*.

§. 35. And if it be farther demanded what is necessarily required, (and how much will be sufficient) to denominate a man Such, what is the *minimum quod sic* of this sincere resolution, or endeavour, although that, I confesse, will be hard if not impossible, to define in such a manner, as shall come home to every particular, (the proportions of more or lesse, *knowledge* or *strength*, the inequality of the talents of *illuminating* and *assisting* grace still interposing and making a variation) yet will it not be matter of much difficulty to give some generall advertisements, and σημειωσεις, which will be acknowledged as soone as mentioned, and being put together, and by each man single applyed to his particular case, by way of self-examination, will be able to tell him in some measure, whether he hath a good conscience or no. And the first of these will be, That

§. 36. Acts and habits of sinne in the former (heathen or unregenerate) part of the life, of what nature (and clothed with what aggravations) soever, if they are now retracted and renounced by repentance (as that signifies not onely a *sorrow*, but a thorow *change*) are reconcileable with a good conscience. The truth of which is cleare, first, because the Gospel allowes place for *repentance*, and promises *rest to the heavy laden*, so he *come unto Christ*, and *mercy* to him that *confesseth and forsaketh*. Secondly, because the sincerity of resolution and endeavour *now*, (which is all that is required to a present good conscience) is reconcileable with *past sins*, even of the largest size. Thirdly, because Saint *Paul* himselfe, which was once a *Saul*, can yet say confidently, that *he hath a good conscience*. And fourthly, because (which I shall a little enlarge on) the sinne against the holy Ghost, which alone is by the Gospel made uncapable of remission, is, as I conceive, no act, no nor course of any speciall sinne, but a state of final impenitence, a continued persevering resistance of all those saving methods which are consequent to the descent, and are part of the office of the holy Ghost.

μετανοια μετανοησις.

§. 37. To which purpose I shall give you one hint which may perswade the preferring of this opinion before the contrary, and it is by observing the occasion of Christs delivering those words concerning the irremissibleness of speaking against the holy Ghost. Those words are delivered by Christ both in Saint *Matthew* and Saint *Mark* upon occasion of that speech of the Jewes, that Christ *cast out Devils, by the Prince of Devils*, which was clearly a blaspheming or speaking contumeliously against Christ himselfe, or the *sonne of man*, and there is no passage in the Text which can conclude that that speech of theirs was by Christ called the *blasphemy against the holy Ghost*, but rather the contrary that it was a *blasphemy onely against the sonne of man*; for tis apparent that Christ *Mat.* 12. 15. for the space of six verses sets himselfe to convince them of the falsity of that speech (which probably he would not have done, if they, to whom he spake had been in an irrecoverable irreversible estate of blasphemy. For that he should take such paines onely to leave them unexcusable, 1. there was no great need, in this case they

were

were ſo already. 2. it is a miſtake to think that Chriſt doth ſo at any time, they are bowels of mercy and not deſignes of miſchieving, or accumulating their ſinne, and judgements, which incline him to call and knock, and labour to convince ſinners) and having done that, doth both invite them to repentance by ſhewing them the poſſibility of pardon yet, and give them an admonition able to ſhake them out of all impenitence, by telling them the danger which attended, if the only laſt method of working on them which was yet behind, did not proſper with or work upon them, This is the importance of that 31 and 32 verſe concerning *the ſpeaking a word, i. e.* ſtanding out *againſt the ſumme of man* on one ſide, and *the Holy Ghoſt* on the other; the ſumme of which is this, there ſhall be by the coming of the Holy Ghoſt a poſſibility of pardon and meanes of reformation for thoſe that reſiſt and hold out and even crucifie Chriſt (as by the coming of Chriſt, there was for thoſe that ſhould beleive on him, though they had formerly lived diſobedient unto God the Father, reſiſted thoſe methods of mercy uſed on them under the old Teſtament) for *them that ſpeak a word. i. e.* by an Hebraiſme doe an action (of affront, of injury, of contumely) *againſt Chriſt*, yea that reſiſt and beleive not on him, but conceive and affirme him to *caſt out Divels by the power of Beelzebub*, (which was as contumelious a thing as could be ſaid of him) but when Chriſt ſhall be taken from the earth, and the Holy Ghoſt ſhall be ſent down to convince the world of that great ſinne of crucifying Chriſt, and to ſettle in the Church of God ſuch an orderly uſe of all Goſpell-meanes that may tend to the bringing ſinners to repentance (the uſe both of the *word* and *ſacrament* and *cenſures* and all other things neceſſary to that great end of working on the moſt contumacious) that if this prevaile not, there is little hope left of ever working on ſuch perverſeneſſe, then it is to be reſolved, that thoſe that thus ſtand out againſt all thoſe ſaving methods of Gods laſt œconomy, ſhall be left uncapable of any good, of any whether meanes of yet-farther-working on them, or of pardon either in the Church or in heaven, there being no more perſons in the God-head now behind (unleſſe we will change the chriſtians Trinity into Pythagoraſſes τετρακτυς) nor conſequently meanes in the providence of God, for the reducing of, or obtaining mercy for ſuch. By this it will appeare that this blaſphemy againſt the Holy Ghoſt is not any one act no nor habit of ſin (particularly not that ſpeaking againſt Chriſt there, which you will alſo gueſſe by Saint *Luke*, who mentions not that ſpeech of theirs concerning his caſting out Divels by the Prince of Divels, and yet ſets down this ſpeech of Chriſt, of the irremiſſibility of this blaſphemy againſt the Holy Ghoſt, *Luke* 12. 10. which argues that this hath no neare relation to that) but a finall holding out againſt, and reſiſting the whole office of the Holy Ghoſt, and all thoſe gracious methods conſequent to it.

§. 38. To which I ſhall only adde in reference to my preſent purpoſe (that there may be no place of doubting even to him which will not receive my interpretation of this place) that even by thoſe which conceive it to be ſome ſpeciall kind of ſinne, yet the unpardonableneſſe of it is acknowledged to ariſe from thence, that it is impoſſible for any ſuch to repent, yet not for any

any that repents to find pardon and mercy, which is ſufficient for the confirmation of my preſent propoſition.

'Tis true indeed, that he that is ſold a ſlave of ſinne, the unregenerate carnall man, is, whilſt he is ſo, in a moſt hopeleſſe, comfortleſſe eſtate, and if he have any naturall conſcience left him, it muſt needs be a kind of feind and fury with him, *No peace to ſuch wicked, ſaith my God*, and it is as true that the recovery of ſuch a man out of the grave of rottenneſſe, that Lazar-ſtate in ſinne; is a miracle of the firſt magnitude, a work of greateſt difficulty (Chriſt *groanes* at the raiſing of him that was 4 *dayes* dead *and putrified in the grave*) and coſts the ſinner much dearer to be raiſed out of it. *Saul is ſtrucke down* in his march towards *Damaſcus*, *blind* and *trembling* before his converſion; but yet ſtill when this converſion is wrought, he may have a *good Conſcience* what ever his foregoing ſins were.

§.39. And although the Apoſtles Cenſure *Heb.6.6.* and 10. 26. light yet heavier upon thoſe who after *the knowledge of the truth and guſt of the life to come, and participation of the holy ſpirit relapſe* to their former *ſinnes*, it being there affirmed that there is no *poſſibility to renew* them, or (as the Greeks read it) *for them to renew* or recover *to repentance*, and conſequently *the ſacrifice for* ſinne [καὶ ἔτι ἀπολείπεται] no longer belonging to or *remaining for them*, yet doth not this hinder the truth of the preſent propoſition; for 1 thoſe places to the Hebrews belong not to the ſins of the unregenerate life, which only now we ſpeak of, but of the relapſe after the knowledge of the truth, 2. even in thoſe places ſpeaking of thoſe ſinnes, the doctrine is not, that there ſhall be any difficulty of obtaining pardon for them upon repentance, (for the Subject of the Apoſtles Propoſitions is the ἀθετήσαντες and ἁμαρτάνοντες men conſidered excluſively to repentance, as abiding in ſinne unreformed impenitent, and to ſuch we deſigne not to allow mercy) but that this is ſo great a grieving and quenching of the ſpirit of God, that it becometh very difficult, and in ordinary courſe *impoſſible* for them that are guilty of it to repent, πάλιν ἀνακαινίζειν εἰς μετάνοιαν *again to recover torepentance*: It being juſt and ordinary with God upon ſuch ſinnes of thoſe to whom he hath given grace, to withdraw that grace againe, according to his method and œconomy of providence expreſt in the parable of the talents, [*from him that hath not* made uſe of the grace or talent given, *ſhall be taken away even that which he hath*] and *wiſd.* 1. 5. *the holy ſpirit of diſcipline will not abide where unrighteouſneſſe cometh in*; and ſo being thus deprived of that grace, it is conſequently impoſſible that thoſe ſhould ἀνακαινίζειν, in a neutrall ſenſe, *renew* and *recove*, or in an active reciprocall *renew or recover themſelves to repentance*, though yet for God to give a new ſtock of grace it is not impoſſible, but only a thing which he hath not by revealed promiſe obliged himſelfe to do; and therefore whether he will doe it or no, is meerly in his own hand and diſpoſitive power, and that which no man hath ground to hope and title to challenge from him. All which notwithſtanding our preſent propoſition ſtands firm, that where there is repentance, or true thorow change, thoſe former retracted acts or habits are reconcileable with good Conſcience.

ἀνακαινίζειν.

§.40. The ſecond this, that *Sinnes of weakneſſe of all kinds*, whether firſt, of ignorance, or ſecondly, of naturall infirmity, the one for want of light, the other for want of grace, or thirdly, of ſuddaine ſurreption, ſuch as both by the law of [*Si quis præcipiti calore*] in the Code of *Iuſtinian*, and by the municipal laws, of moſt nations, are matter of extenuation to ſome crimes, to diſcharge them from capitall puniſhment, at leaſt to make them capable of pardon, or fourthly, of dayly continuall incurſion, either for want of ſpace to deliberate at all, or becauſe it is morally impoſſible to be upon the guard to be deliberate always, (*opere in longo fas eſt obrepere ſomnum*) or fiftly, which through levity of the matter paſſes by undiſcerned, and the like, are irreconcileable with a good conſcience, becauſe againe, be a man never ſo ſincerely reſolute and induſtrious in endeavour to abſtaine from all ſinne, yet as long as he carries *fleſh* about him, (which is ſuch a principle of weakneſſe, that ordinarily in the New Teſtament, the word *fleſh*, is ſet to ſignifie *weakneſſe*) ſuch weaknelſes he will be ſubject to, ſuch frailties will be ſure to drop from him. This, I remember, *Pariſienſis* illuſtrates handſomely, firſt, by the ſimilitude of an armed man provided with ſtrength and proweſſe, and wreſtling with another *in lubrico*, on a ſlippery ground, who though neither weapons nor ſtrength nor courage faile him, yet may he very probably fall, the ſlipperineſſe of the footing will betray him to that; or ſecondly by an horſeman mounted on an unmanaged or tender-mouth'd horſe, who cannot with all his skill and caution ſecure himſelf from all miſadventures, the beaſt may upon a check come over with him, or getting the bit into the mouth ruane into the enemies quarters; or thirdly, by a City that is provided for a ſiege with workes, and men, and victuals, and ammunition, and yet by a treacherous party within may be betrayed into the enemies hands; there is a principle of weakneſſe within like that ſlippery pavement, that tender-mouthed beaſt, that inſidious party, which will make us ſtill lyable to ſuch miſcarriages, and nothing in this contrary either to courage or diligence, to reſolution, or endeavour. And for ſuch as theſe frailties, ignorances, infirmities, &c. So they be laboured againſt, and the meanes of preventing or overcomming them ſincerely uſed (which if it be done, you ſhall find them dayly wain in you, and if they doe not ſo in ſome meaſure, you have reaſon to ſuſpect, and to double your diligence) there is ſure mercy in Chriſt to be had, obtaineable, by dayly confeſſion, and ſorrow, and prayer for forgiveneſſe of treſpaſſes) without any compleat conqueſt atchieved over them in this life. It being Saint *Pauls* affirmation, very exactly and critically ſet downe, *Rom.* 5. 6. that Chriſt ὄντων ἡμῶν ἔτι ἀσθενῶν κατὰ καιρὸν ἀπέθανε, *we being weake*, dyed for the ungodly, to note the univerſal benefit of his death for ſuch *weak ones* and ſuch ſinnes as theſe to which meer *weakneſſe* betrayes them. The very doctrine which from that text at the beginning of our reformation our Reverend Biſhop Martyr did aſſert in his excellent Preface to his explication of the commandements.

Hooper.

§.41. To which purpoſe I ſhall onely adde one proofe more, taken from the τὸ λογικὸν or rationall importance of Saint *Pauls* exhortation *Rom.* 15. 1. *We that are ſtrong*, ſaith he, *muſt beare the weakneſſes*, ἀδυνάματα, *of them which*

which are not ſtrong, ἀδυνατοι, and not pleaſe *our ſelves*, for v. 3. *Chriſt did not ſo, but* &c. which reaſon ſure muſt come home to both parts, the affirmative as well as the negative (or elſe the Logick will not be good) and ſo the affirmative be that *Chriſt bare the infirmities of the weake*; and ſo again v 7. [ἐπελάβετο ἡμῶν] applyed to the ſame matter *he took us up when we were lowe fallen*. I might adde more, but I hope rather that I have ſaid too much in ſo plaine a point, and abundantly evinced the reconcileableneſſe of ſuch infirmities with a good conſcience.

§. 42. A third thing is, that *The luſting of the fleſh againſt the ſpirit* is reconcileable with a good conſcience, ſo it be in him that *walketh in the ſpirit*, obeys the deſires and dictates of that, and *fulfilleth not the luſts of the fleſh*, *Gal.* 5. 16, 17. There is no ſpiritually good thing that a man ever doth in his life, but the fleſh hath ſome mutinyings, luſtings, and objections againſt it, there being ſuch a contrariety betwixt the commands of Chriſt and the deſires of the fleſh, that no man, which hath thoſe two within him, *doth* the things that he would. (For ſo tis, ἵνα μὴ ποιῆτε *that you doe not*, not that you cannot doe) [*the things that he would*] (*i. e.* the things, which either he reſolves to doe, or takes delight in) thoſe he doth not, *i. e.* either purely without ſome mixture, or ſtill without ſome oppoſition of the contrary, or (as againe the place may be rendred) this oppoſition of theſe two one againſt another tendeth to this, that we may not doe, or to hinder us from doing every thing that we would, as indeed we ſhould doe, were there not that oppoſition within our owne breſts. This is the meaning of that 17 verſe, which notwithſtanding it followes verſe 18. that *if we be led by the ſpirit*, if that be victorious over the contrary pretender (as it may, though tother luſt againſt it) if the production be not *works of the fleſh*, *adultery*, &c. v. 19. but the *fruit of the ſpirit love*, *peace*, &c. v. 22. *againſt ſuch there is no law*, *no condemnation*, no accuſation of conſcience here, or hereafter.

§. 43. For it muſt be obſerved, that there is great difference betwixt *this luſting of the fleſh againſt the* ſpirit in them that are *led by the ſpirit*, *Gal.* 5. and the *warring of the law in the members againſt the law in the mind*, which *bringeth into captivity to the law of ſin*, *i. e.* to it ſelfe, *Rom.* 7. For thoſe in whom that latter is to be found, are there ſaid to be *carnall*, ſold under ſinne (as a ſlave was wont *ſub haſta* to be ſold) and ſo ἀγόμενοι κατὰ σαρκὸς to be led by the fleſh and fulfill the luſts of the fleſh, which is of all things moſt unreconcileable with that mans ſtate, againſt whom *there is no condemnation in Chriſt*, *Rom.* 8 1. and ſo with a *good conſcience*.

§. 44. And if the reſiſtance of the *minde*, or the *law morall*, of the *ſpirit*, or the *law Chriſtian*, be ſufficient to excuſe that action or habituall courſe which is committed and lived in, in oppoſition to both of theſe, or while both of theſe check and contradict, then ſure are ſins againſt conſcience become (if not the moſt excuſable ſinnes, yet) the more excuſable for this, that they are againſt conſcience; that woulding or contending of the *mind*, or the *law of the mind* being no other but the dictate of the inſtructed conſcience, (in them which know the law, *Rom.* 7. 1. which he that obeyes not, but followes the law or command of ſin againſt it, hath no ſure a good conſcience, in our ſecond ſence

as that ſignifies a Conſcience of well-doing or doing nothing againſt rule of Conſcience, for that this man *in terminis* is ſuppoſed to doe.

§.45. Having now proceeded thus farre in the affirmative part in ſhewing what ſinnes are reconcileable with a good Conſcience, I ſhould now proceed to the negative part and ſhew what are not reconcileable therewith. But before I advance to that, there is one claſſis or head of ſinnes, about which there is ſome queſtion and difficulty of reſolving, to which of the extreames it ſhould be reduced, *i. e.* whether it be reconcileable, or unreconcileable with a good Conſcience. And that is the single Commiſſion of ſome act of knowne ſinne, which hath not the Apology of weaknеſſe to excuſe it, and yet is not indulged or perſiſted, or continued in, (for of thoſe that are ſo, you ſhall hear anon in the 8 Proposition) but without delay retracted by humiliation and reformation; For the ſtating and ſatisfying of which it will be neceſſary firſt, to obſerve that

§.46. Any ſuch act of wilfull ſinne *Firſt*, hath in it ſelfe a being, and ſo is capable of a notion abſtracted from the retraction of it. Yea ſecondly, is a work of ſome time, and though it be never ſo ſuddenly retracted by repentance, yet ſome ſpace there is before that retractation; and if we ſpeak of that time or ſpace, there is no doubt, but that act, firſt, is contrary to good conſcience, and contracts a guilt, and conſequent to that, the diſpleaſure of God and obligation to puniſhment, which nothing but repentance can do away; yea and ſecondly, is a naturall means of weakning that habit of good, of fauciating and wounding the ſoule, and for that time putting it in a bloody direfull condition, and ſhould God before repentance ſtrike, for ought we know there would be no remiſſion, and ſo, fearfull would be the end of that ſoule.

§.47. But then ſecondly, if before God thus viſit in juſtice, repentance interpoſe, (as in this preſent caſe we ſuppoſe it doth) if this plank be caught hold on inſtantly upon the ſhipwrack, if he that hath committed this act of carnality, &c. lye not down (after the manner of the Grecian horſes in Saint *Ambroſes* expreſſion, *qui cum ceciderint, quandam tenent quietis & patientiæ diſciplinam, are taught, when they fall in the race, not to ſtrive or endeavour to get up again*, lye ſtill on the ground with great *ſtilneſſe and pettience*) *walk not after the fleſh*, Ro. 8. 1. Then preſently is he ſet right again in Gods favour, upon (performance of the ſolemnities, as it were, payment of the fees of the Court) humiliation, contrition, confeſſion, and lowly ſupplications to God for pardon in Chriſt, and ſo then to him thus repaired there is *no condemnation*; beſide the forementioned effects that attended that ſinne at the time there is no future arrear behind in the other world.

§.48. As for the other effect of ſinne in this life, the waſting of the Conſcience, or provoking of God to withdraw his grace; though any ſuch act of wilfull ſinne may juſtly be thought to do that alſo in ſome degree, firſt, to ſtop God from going on in his current of liberality, and ſecondly, to caſt us back from that plenitude and abundance, which before in the riches of Gods bounty in Chriſt was afforded, and ſo much weaken our ſtock of grace, leave us much more infirme then wee were before the Commiſſion; yet wee find

find not any threat in Scripture that God will, upon this provocation of one ſingle act not perſiſted in, preſently withdraw all grace, but we have reaſon to hope what the Article of our Church ſuppoſes, that in this caſe he leaves ſufficient grace to enable that *child* of his, that thus *falls*, *by* that his *grace to return again.*

And if that ſad preſage, *Heb. 6. 6.* ſeem to any to withſtand this, the anſwer will be prompt and eaſy, by obſerving that the word παραπεσόντες, there [*the fallers away*] ſignifies more then ſome one ſingle act or ſinne preſently retracted againe, even a generall Apoſtacie in their practice, (if not in their faith) a return to their former unregenerate ſinnes, (as the phraſe ἡττηθέντες τάλιν τοῖς, [*they being entangled are overcome*] notes 2 *Pet.* 2. 20. a place perfectly paralell to this, and) as in this place the ancients have generally interpreted. And then though ſuch indulgence in ſinne, ſuch *returning to the vomit or mire againe* in that other place, doe provoke God to withdraw his grace neceſſary to enable them to repent, yea and caſt them back into a *worſe* eſtate then they were in, not onely before ſuch ſinning, but even before their converſion, 2 *Pet.* 2. 20. Yet that God will ſo puniſh with totall deſertion any one act or commiſſion preſently retracted againe, it is not affirmed here nor any where elſe, that I have obſerved, but rather on the contrary, that he will viſit them with chaſtiſements which are a *grace* and a meanes to recall them, without any utter *forſaking or taking of his loving kindneſſe from them*, Pſal. 89. 33. 35. §. 49.

That this matter may be throughly cleared, I ſhall ſuppoſe this objection made againſt what hath hitherto been ſaid of it, that it may ſeem by this doctrine, [that the regenerate man may bee under Gods diſpleaſure] that hee that remaines ſanctified may be unjuſtified, for ſo he will be, if all his ſinnes be not forgiven him, which they are not, if this act of ſinne not yet repented of, be not forgiven. In anſwer to this, I ſhall reinforce my affirmation, that of neceſſity it muſt be granted, if we believe the Scripture, that any ſuch act of ſinne unretracted by repentance, doth certainly ſtand upon the ſinners ſcore unremitted; for that God (as ſome affirme) doth at the firſt act of my being juſtified, forgive all my ſinnes not only paſt, preſent, but alſo future too; cannot be ſaid, but upon a ſuppoſition that that man will never commit any ſuch ſinne againſt which the Goſpell threatens periſhing, *i. e.* any deliberate preſumptuous ſinne, (which ſuppoſition if it were true, would inferre an impoſſibility of the regenerate mans thus ſinning, not an aſſurance of his pardon without (or abſtracted from the conſideration of) his repentance, which is the only point, in hand) for if he doe, then upon confeſſion and forſaking there is promiſe of mercy, and not otherwiſe; and in brieſe, without repentance there is no remiſſion: and therefore it is obſerveable, that they which thus affirm, find themſelves enforced to fly to Gods omnipotence and immensity, to whom all things are preſent; by help of which they can conceive and reſolve that at the time of that ſinnes being upon him unrepented of, God yet ſeeing his future repentance as preſent, may ſeale his pardon, and then may by the ſame reaſon do ſo alſo before the commiſſion; the weakneſſe of which arguing, I ſhall no farther de- §. 50.

monſtrate then by this r joynder, that by the ſame reaſon it might be ſaid, that a man is juſtified before he is borne, which yet the objectors doe not affirme, but that at the time of his firſt converſion, be it at ſuch a Sermon or the like, he was juſtified, and then all his ſins paſt, preſent, and to come forgiven him, which is as contrary to the notion of all things being preſent with God, as to ſay that this act of commiſſion is not forgiven till it be repented of, for ſure the time before that mans birth, and the time after it, are as truly preſent to God before all eternity, as the time of this commiſſion and that repentance.

§. 51. The onely way for us to underſtand our ſelves or any thing that belongs to Gods actions concerning us, is that which the Scripture ſuppoſes and commands us to walk in, not the way of Gods ſecret counſels, (which if we knew, were no longer ſecret) not the way of Gods immenſity, (which if it were intelligible by us, were not immenſity) but the way of his revealed will, which is, that whenſoever the ſinner *repenteth* him of his ſinne, and *amends* his life, he ſhall have his ſin *blotted out* and *put out of Gods remembrance*, *i. e.* forgiven unto him and not till then: and to ſuppoſe he may have remiſſion before ſuch repentance, is to ſuppoſe God perjured who ſweares he ſhall not, and to lay falſity to the charge of the whole Goſpel, which reſolves, *Except ye repent, ye ſhall all periſh.*

§. 52. To all this I might farther adde that Gods juſtifying the faithfull man, is the approving his fidelity upon tryall of it, and ſo acquitting him (upon a δοκιμη or probation) from ſuſpicion of hypocriſie, pronouncing him faithful, or Evangelically righteous, and upon that, owning him as a friend, entring into League with him, as might appeare by Gods *juſtifying Abraham and calling him friend* (in the ſenſe wherein they are Chriſts *friends*, *which doe whatſoever he commands them*, ſo approve themſelves unto him) if it were now ſeaſonable to examine that buſineſſe. This being ſuppoſed, it would be moſt evident, that ſuch an act of knowne deliberate ſinne committed in time of tryall, is quite contrary to *juſtification*, even as contrary as *Abrahams* refuſing to beleeve Gods promiſe firſt, or after to ſacrifice *Iſaac*, you may ſuppoſe would have been. Of which the leaſt that can be ſaid, will be this, that ſuch a failing is a ſhrewd blemiſh to ſincerity, which will make it neceſſary for him that is guilty of it, to repaire his credit with God by expreſſing a great ſence of his miſcarriage, and by many future performances of conſtancy, and reſolution, if ever he hope to be approved, or *juſtified by him.*

§. 53. But now having thus far confirmed this, and ſo rather ſtrengthned, then weakned the objection, the next thing I ſhall deſire may be obſerved is this, that every non-remiſſion of a ſinne for ſome time, every diſpleaſure of Gods, every not-imputing to righteouſneſſe, is not an utter interciſion of juſtification, is not a calling all the former forgotten ſinnes to remembrance, for to ſuch onely an Apoſtacy, or continued falling away from God betrayes the ſoule. For, the whole current of my life may approve my fidelity to God, though ſome one action be very contrary to it: Nay ſecondly, a Father may be diſpleaſed with his Sonne for ſome one fault, and yet not diſinherit him, nay upon farther provocation he may caſt him out of

of his family, and yet afterward receive him into it againe.

So that there are three degrees obſervable in this matter, firſt diſpleaſure, ſecondly wrath, thirdly fury. Firſt withdrawing of the Fathers favour, ſuſpenſion of pardon, ſo tis in caſe of any ſuch ſingle act of ſinne preſently repented of, conſidered before its retractation. Second, caſting out of the family, totall interciſion of mercy for that preſent, ſo tis in caſe of ſuch ſin perſiſted in indulgently. Third, utter finall irreverſible abdication, ſo tis in caſe of finall obduration. §. 54.

This may be illuſtrated, 1. by a vulgar, then by an eccleſiaſticall reſemblance. Among friends 1. there may be a matter of quarrell, diſlike, diſpleaſure, and one friend juſtly frowne upon the other, yea and keep ſome diſtance from him, and be really angry with him, for ſome act of injury done by him, contrary to the lawes of friendſhip, which till he hath ſome way repaired, the friend may juſtly not pardon him, and ſo abſtaine for that preſent from the former degree of familiarity with him: but then 2. the injurious friend may continue as injurious ſtill, and go on and perſiſt in that courſe of falſeneſſe or unfriendlineſſe, and then the injur'd friend wholly forſakes his company, breaks off thoſe bands of friendſhip with him, yet ſo as that upon the others relenting and amending, he may yet againe returne to him, and ſo that totall ſeparation prove no finall one, 3. there is, upon obduration or no manner of relenting, a finall irreverſible breach. §. 55.

The eccleſiaſticall reſemblance is, that of the three degrees of excommunication among the Jewes, the firſt or loweſt, was *niddui* ſeparation, not totall turning out of either ſacred or civill ſociety, but remotion to a diſtance, that the offender ſhould not come within foure Cubits of any other, and ſo be denyed the peace of the Church, and the familiar kind of communion, which others enjoy. Above this there was *cherem* which was a totall excluſion or diſtermination with anathemas or execrations joyned with it, but yet was not finall, then thirdly there was *Schammatha* giving up to deſtruction or deſolation, delivering up to Gods conming in judgement, and that was irreverſible. §. 56.

Now for the full ſatisfying of the argument, (having already ſhewed you the ſtate of this offender in reſpect of juſtification) it will onely be neceſſary to adde one thing more, that the ſtate of the ſame man as it reſpects ſanctification, is parallel and fully proportionable to the ſtate as it reſpecteth juſtification, and ſo the objection will quite fall to the ground. §. 57.

To the clearing of which you muſt know that ſanctification may be conceived in a double notion: 1. as a gift of Gods, 2. as a duty of mans. To prevent miſtake, this I meane, God gives the grace of converſion and ſanctification, and he that is effectually wrought on by that grace, is converted and ſanctified, this is it which I meane, by the firſt notion of ſanctification, as it is a gift of Gods: But the man thus converted and ſanctfied, *i. e.* thus wrought on and effectually changed by the Spirit of God, is bound by the Goſpl-law, to operate according to this principle, to uſe this talent, and this is called, *to have grace*, *Heb.* 12. 28 *i. e.* to make uſe of it to the purpoſe there ſpecified of *ſerving God* εὐαρέστως (*i. e.* either *well pleaſedly*, cheerfully, willingly, §. 58.

lingly, or *well pleaſingly*, ſo as God may and will accept) *in righteouſneſſe and godly feare*, according to the notion of *Having* in the parable of the talents, where tis ſaid that *to him that hath ſhall be given*, *i. e.* to him which makes uſe of the talent intruſted to him, operates accordingly, doth what that enables him to doe, offends not againſt it by idleneſſe, or by commiſſion of contrary ſinnes, which he that doth, is the *non habens*, *he that hath not* there, from *which ſhall be taken away*, &c. And this having of grace is it which I meane by the ſecond notion of ſanctification, as it is a duty of mans, which I conceive is meant by the Apoſtle, when he ſaith, this *is the will of God, even your Sanctification*, and *he which hath this hope purifies himſelf*, and *let us cleanſe our ſelves from all filthineſſes perfecting holineſſe*, all which places ſuppoſe the thing ſpoken of, to be the *duty* of man, which by the help of Chriſt *ſtrengthning* him, he is *able* to performe, and therefore upon the ſuppoſition of *Gods working in him both to will and to doe*, to will, by ſanctifying, to doe, by aſſiſting grace, he is incited and exhorted by the Apoſtle, *to work out his owne ſalvation*.

§. 59. This being thus cleared, twill be eaſily granted in the ſecond place, that every ſuch act of deliberate commiſſion as we now ſpeak of, is contrary to ſanctification in this latter notion, contrary to the *duty* of the ſanctified man, from which breach of duty it was, that we bound him before under that guilt, which nothing but repentance could rid him of, and if you mark it, that is the onely thing which contracts a guilt, the doing ſomewhat contrary to *duty*, and ſo the want of this ſecond notion of ſanctification it is, the want of ſanctified operations, which interpoſes any rubs in the buſineſſe of our juſtification, and not ſo properly that wherein God onely was concerned, his not giving *grace*, guilt being ſtill a reſult from ſinne, and ſinne being a *breach of the law*, a contrariety to duty and not to guilt; and though he that hath not received the gift of ſanctification be not juſtified, yet the cauſe of his non-juſtification then, is not, in proper ſpeaking, Gods not having given him grace to ſanctifie, (for that is but a negative thing, and cannot produce non-juſtification, which is in effect a poſitive thing by interpretation, ſignifying condemnation, two negatives making an affirmative, non-juſtifying being non-remitting of ſinne, and that the actuall imputing of it to condemnation) but the ſinnes of his former and preſent impenitent unſanctified life.

§. 60. This alſo being thus cleared, I ſhall onely adde a third thing, and then conclude this matter, that in the ſame proportion that any ſuch act of ſinne doth unjuſtifie, it doth unſanctifie alſo, *i. e.* ſhake and waſte, though not utterly deſtroy, that ſanctified ſtate that before the man was in, by the gift and grace of God.

§. 61. For as there were three degrees of provocation in the matter of juſtification, ſo are there alſo in this of ſanctification, the firſt, *grieving the Spirit of God*, *Eph.* 4. 30. reſiſting it, traſhing of God in his courſe of grace and bounty towards us, putting our ſelves under *niddui*, as it were, in reſpect of Gods grace, as well as his favour, and ſo weakning our ſtock of ſanctity, and this the deliberate act of ſinne may be thought to doe. The ſecond, is

quenching

quenching of the Spirit, 1 *Theſ.* 5. 19. putting it quite out, *rebelling and vexing his holy Spirit*, *Iſ.* 63. 10. a totall extinction of grace, the *Cherem* that brings the preſent curſe, or *anathema* along with it; and this is not done by one ſin not perſiſted in, but onely by a habit or indulgent courſe of ſin; and the third, is the *deſpighting*, *or doing deſpight to the ſpirit of grace*, *Heb.* 10. 29. that which is proportioned to *Schammatha*, that makes the finall irreverſible ſeparation betweene us and Gods ſanctifying grace, the firſt did not wholly deprive the ſinner of all grace, no nor of ſufficient to enable to repent; the ſecond, did ſo for the preſent; the third did ſo finally alſo.

If you will now demand what are the effects and conſequents of that diſpleaſure of God, which this ſingle act of ſin brngs upon the offender; I anſwer, that I have in ſome meaſure anſwered that already, ſhewed you at the beginning many lugubrious effects of it; and if that be not ſufficient to ſatisfie you, or to ſhew the non-remiſſion of ſuch ſinne till it be retracted by repentance, I ſhall then proceed one degree farther yet, to tell you, §. 62.

That the method of Gods dealing in this caſe (of ſuch ſingle acts of commiſſion) ſeemath by the Scripture to be after this manner. Upon any ſuch commiſſion, Satan is wont to accuſe that man before God, [ſuch or ſuch a regenerate child of thine is falne into ſuch a ſin, and ſo into my hands as the lictor) then to deſire, or require ſolemnly, to *have him to winnow*, by inflicting puniſhments upon him, and God yeelds many times to this demand of Satans, delivers the offender up to him in ſome limited manner. §. 63.

To which delivering though temptations (or afflictions which ordinarily are ſignified by temptations in Scripture) are conſtantly conſequent, yet not utter deſertion or withdrawing of grace, but allowing of ſtrength ſufficient to victory, δύναμιν τοῦ ὑπενεγκεῖν, *ability to beare*, 1. *Cor.* 10. 13. ἔκβασιν, *paſſage out* of thoſe difficulties in that ſame place, ἀρκοῦσαν χάριν, *ſufficient grace*, 2. *Cor.* 12. 9. and aſſiſtance of his *faith*, that it *faile not* totally, (which is the importance of Chriſts having prayed for *Peter*, *Luk.* 22. 32. his interceſſion being a powerfull interceſſion (as may appeare by his [*Father, I knew that thou hearest me alwayes*, *Iob.* 11. 24] and ſo in effect, the obtaining from his Father, and actuall conferring on his Diſciples the grace which he prays for) And therefore it is obſervable, that as thoſe which are thus accuſed and demanded by Satan are generally ſuch as, were it not for this preſent particular commiſſion, would paſſe both with God and him, for faithfull Diſciples, and good Chriſtians, and therfore do ſtil retain that title (as appears by the word ἀδελφῶν, when Satan is called the *accuſer* of them, *Rev.* 12. 10. κατήγορος τῶν ἀδελφῶν, the *accuſer of the brethren*, or the faithfull, it ſeems they are faithfull ſtill, though they have been guilty of ſome act, for which he thus accuſeth them, and ſo he is called ἀντίδικος ὑμῶν, 1 *Pet.* 5. 8. the *plaintiffe* or enemy, ὑμῶν, *of you*, *i. e.* the *elect*, to whom he writes, c. 1. 1.) ſo the end of yeelding to Satans requeſt in delivering them up to him is alſo fatherly and gracious, ἵνα παιδευθῶσιν, *that they may be diſciplined*, or taught *not to blaſpheme*, 1 *Tim.* 1. 20. ἵνα ἐντραπῇ, that *he may be aſhamed*, 2. *Theſ.* 3. 14. ἵνα πνεῦμα σωθῇ, that the *ſpirit may be ſaved*, 1. *Cor.* 5. 5. Whereupon it is, §. 64.

that the Fathers ſo clearly reſolve it far better, and more eligible to be delivered up to Satan, then to be delivered up to ones ſelfe, or ones owne affections or deſires; the firſt of them being the ordinary puniſhment of ſome act, or acts of ſinne on purpoſe to recall to repentance; the ſecond being the great plague of ſpirituall deſertion, inflicted on indulgent continuers in ſin, the firſt of them a mark of their not-yet-totall abdication, their continuance in ſonne-ſhip whom God thus *chaſtens* here, that he *may not condemne them with the world*; the ſecond, of their being cut off from that prerogative, whom God thus forſakes.

§.65. To which purpoſe, of Gods dealing mercifully with his ſervants in caſe of ſingle treſpaſſes preſently retracted by repentance, (ſo farre as not to inflict any grand ſpirituall puniſhment upon them, ſuch as abſolute deſertion, or utter diſinherizon) I conceive an Image repreſented to us in Chriſts command to his Diſciples, how oft they ſhould forgive the treſpaſſing brother, *Luk.*17.4. *If he treſpaſſe againſt thee ſeven times a day, and ſeven times a day returne againe to thee, ſaying, I repent, thou ſhalt forgive*; where *treſpaſſing ſeven times* is a phraſe, for [how oft ſoever he treſpaſſe] the word [*forgive*] notes the obligation to puniſhment without forgiveneſſe, and the interpoſing the word [*Repent*] proportioned to every *treſpaſſe*, ſhewes the neceſſity of that condition to waſh off that guilt; and the word [*Turne*] prefixt to that, argues the *Repentance* unavailable, if it containe not *turning* in it; upon which, forgiveneſſe being there commanded, if we ſhall now adde that other place *Mat.*6.36. where Gods mercy to us is made the meaſure of our mercy to our brethren, the argument will come home to prove that God doth ſo deale with us, and conſequently that every ſuch act of ſinne contracts a guilt, which is never pardoned but upon repentance, that upon the ſpeedy performance of that duty the patient is preſerved from any heavy ſpirituall puniſhment, which would otherwiſe attend that ſin.

§.66. What we have hitherto ſaid on this particular, will ſhew the danger of every act of deliberate ſinne, and yet withall the difference betwixt ſuch ſingle acts preſently retracted by repentance, and the like perſiſted, or continued in. To which purpoſe it will be worth the while to behold what we finde recorded of *David*. He, we know, had been guilty of ſeverall acts of ſinne, markt and cenſured in the Word of God; and ſome of them ſuch, as for them he was in a manner delivered up to Satan to be contumeliouſly uſed (as he ſeemes to conceive from *Shimei's* curſing of him, 2 *Sam.* 16.10. For *Shimei* being an inſtrument of Satans in curſing, and Satan thereto permitted by God upon ſome crime, for which he had accuſed him to God, he there calls it, *Gods ſaying to Shimei, Curſe David,*) And yet becauſe he continued not with indulgence in any of them, (his heart preſently ſmiting him, as in the caſe of numbring the people, and recalling him to inſtant reformation) ſave onely in that concerning *Uriah* the *Hittite* (wherein it appears that he continued neere the ſpace of a yeere, from before the conception till after the birth of the child, as is cleare by the time of *Nathans* comming to him, 2 *Sam.*12.1.) tis therefore left upon record by God, That *David did that which was right in the ſight of the Lord, and turned not aſide from*

from any thing that he commanded him all the dayes of his life, ſave onely in the matter of Uriah the Hittite, 1 *King.*15.5.

From whence althеugh I ſhall not conclude, that God ſaw no other ſinne in *David* but that in the matter of *Uriah*, (becauſe I know he ſaw and puniſht that of numbring the People, and for that other though not acted, yet deſigned under oath againſt *Nabal.* 1 *Sam.* 25. 22. *Abigail* diſcernes that it was a cauſeleſſe ſhedding of blood, and an act of revenge, v.31. (and ſo no ſmall ſinne in Gods ſight) yet tis cleare, that the ſin in the matter of *Uriah*, that onely ſinne continued in for any long time, made another manner of ſeparation betweene God and *David*, contracted another kind of guilt, (and was a farre greater waſter to conſcience) then any of thoſe other more ſpeedily retracted ſinnes did, was the onely remarkable ὑποστολὴ drawing back, or turning aſide from obedience to God, the onely grand defection, ſhaking off Gods yoke, and ſo the onely chaſme in his regenerate ſtate. §.67.

Theſe 4 Propoſitions being premiſed, whereof 3 were affirmative, and this laſt of a middle nature, The reſt will be negative; As §.68.

Fifdly, that Hypocriſie is not reconcileable with a good conſcience. I mean not Hypocriſie which conſiſts in the concealing from the eyes of men the ſins or frailties he is guilty of: for ſuppoſing thoſe frailties to be what they are, *i. e.* acknowledging in them a guilt proportionate to their nature, I cannot ſee why the bare deſire to conceale them from the eyes of men (ſeparated from the ſins or frailties themſelves, and from any treacherous deſigne in ſuch concealing) ſhould be thought to ſuperadde any farther degree of guilt; when on the other ſide the publickneſſe of a ſinne is an aggravation of it, makes it more ſcandalous, and ſo more criminous alſo. Nor againe doe I meane that hypocriſie, which is the taking in any thought of the praiſe of men (and the like) in our beſt actions: for as long as we have fleſh about us, ſome degrees of this will goe neare ſometimes to inſinuate themſelves, and then though they prove blemiſhes to thoſe beſt actions, and by anticipating the payment and taking it here before hand, robbe us of that heavenly *reward* hereafter, which would otherwiſe be *rendred* to us *according to thoſe works*, yet ſtil being but ſpots of ſons, reconcileable with a regenerate eſtate, (as the ſtraw and combuſtible ſuperſtruction, is (in Saint *Paul*) compatible with the true ſubſtantiall foundation,) they will be reconcileable with good conſcience alſo, which is alwayes commenſurate to a regenerate eſtate. §.69.

But the hypocriſy which I meane, is, firſt, that which is oppoſite to (and compatible with) Sincerity: firſt, the deceiving of men, with a pretence of piety, putting off the moſt Un-Chriſtian ſins, having no more of Chriſtianity then will ſerve to miſchieve others, *i. e.* onely the pretence of it to diſguiſe the poyſon of a bitter heart. Secondly, the deceiving of God, or thirdly, his owne ſoule, not dealing uprightly with either, and nothing more contrary then this to a good conſcience. §. 70.

Secondly, the maimed mutilate obedience, the compounding betwixt God and Satan, the *Samaritanes* fearing the Lord and ſerving their owne Gods, §.71.

joyning others with God, and paying to them a reſpect equall or ſuperiour to that which they pay to God, ſerving Mammon and God, or Mammon more then God. Or

§. 72. Thirdly, the formall profeſſion, the σχῆμα or outſide-garbe of Godlineſſe, not joyning the inward, but making a meer pageant of piety, denying the power thereof. Or

§. 73. Fourthly, the hypocriſy of the wiſher and woulder, that could wiſh he were better then he is, could be well pleaſed to *dye the death of the righteous*, to have all the gainfull part, the revenue and crown of a good Conſcience, but will not be at the charge of a conſcientious life; Or

§. 74. Fifthly, the hypocriſy of the partiall obedient, that is πρόσκαιρος of duty, chooſes out the eaſy, ſmooth, plyable doctrines of Chriſtianity, the cheap or coſtleſſe performances, the ἀδάπανον ἐυσέβειαν, will *ſerve the Lord his God of that which coſts him nothing*, will doe ſome things that have nothing contrary to paſſions in generall, or particularly to his paſſions, like *Herod* that could *heare* Iohn Baptiſt *gladly*, be preſent at as many Sermons as he could wiſh, (and many the like painleſſe performances) but when the weightier matters of the law expect to be taken up alſo, cannot ſubmit to ſuch burthens. Or

§. 75. Sixthly, the hypocriſy of the temporary, which abſtaines onely as long as the puniſhment is over his head, and awes him to it, or as long as he meets with no temptations to the contrary; both which what place they have in the death bed repentance even when it is not onely a ſorrow for ſinne, but a reſolution of amendment alſo, I leave it to be conſidered. Or

§. 76. Seventhly, the hypocriſy of thoſe which commit evill that good may come of it, who venture on the moſt Vn Chriſtian ſins for Gods glory, accept the perſon of the Almighty, doe injuſtice for his ſake, or rather ſuppoſe him impotent, and fetch in the Devill or their owne vile luſts to releive and aſſiſt God, of whom the Apoſtle pronounceth their *damnation is juſt*, *Rom.* 3. 8. Or

§. 77. Laſtly, the hypocriſy of him which keeps any one cloſe undepoſited ſinne upon his ſoule. Theſe are each of them contrary to ſome part of the ground of good Conſcience, to the foundation of Chriſtian confidence, ſome to the *ſincerity*, ſome to the *reſolution*, and ſome to the obedience, ἐντολὴ in all, and ſome to the perſeverance which is abſolutely neceſſary to the good Conſcience.

§. 78. A ſixth Propoſition is, that a ſupine wilfull courſe of negligence and ſloth, whether in duties of mans particular calling, or more eſpecially in the duties of the generall calling as we are Chriſtians, that ſinne of ἀκηδία, is not reconcileable with a good Conſcience, (Omiſſions being deſtructive, ſuch they may be as well as commiſſions) whether it be omiſſion of the performance of morall or Chriſtian precepts (Chriſts improvements of the Law in the Sermon on the Mount, being not onely as Counſells, but Precepts obligatory to Chriſtians) or whether it be onely the wilfull ſupine ſlothfull neglecting the meanes of knowledge, ſuch as are agreeable to my courſe of life: Or the neglecting to make uſe of thoſe meanes which are neceſſary to enable me to get out of any ſinne: (One act of which nature was by Chriſt noted

noted and cenſured in his Diſciples, Their *not faſting and praying to caſt out that Devill that would not* otherwiſe *be caſt out.*) Or the not avoyding ſuch occaſions which are apt to betray me to it; Such acts as theſe, are (as Chriſt ſaith to thoſe Diſciples) acts of *faithleſneſſe* and *perverſeneſſe*, *Mat.* 17. 17. and conſequently the continued courſe of them contrary to the ſincerity of endeavour, and ſo unreconcileable with a good conſcience.

§.79. The ſeventh Propoſition is, that all habituall cuſtomary obdurate ſinning is unreconcileable utterly with a good Conſcience. I adde the word [*Obdurate*] which ſignifies the hardning of the heart againſt the knowledge of the truth, againſt exhortations, againſt threats of Gods word, againſt checks of naturall Conſcience, or illuminations of grace, againſt reſolutions and vowes to the contrary, for this will make any habit certainly unreconcileable with a good Conſcience; Whereas it is poſſible that ſome Cuſtomary ſinning may be through ignorance of the duty, and that ignorance if it be not contracted by ſome wilfulneſſe of mine may be matter of excuſe to me, and ſo reconcileable with a good conſcience by force of the ſecond Propoſition. But the obdurate holding out againſt Gods ſpirit, either knocking for admittance but not opened to, or checking and reſtraining from ſin after converſion, and not harkned to, reſiſting all Gods methods of working on us and ſtill reſolutely walking after the fleſh, this is by no means reconcileable with a good conſcience, nay nor any habit of ſin ſimply taken (for that is excluſive of the habit of piety neceſſary to the good coſcience) unleſſe it have that authentique plea of faultleſſe ignorance to excuſe it.

§.80. The eighth propoſition is, that any deliberate preſumptuous act or commiſſion of any ſin, againſt which damnation or not inheriting the Kingdome of heaven, is pronounced in the New Teſtament, being not immediately retracted by repentance, humiliation, and all the effects of godly ſorrow, 2 *Cor.* 7.11 is wholly unreconcileable with a good conſcience. Such are *Gal.* 5.19. *Adultery*, *fornication*, *uncleannneſſe*, *laſciviouſneſſe*, (foure diſtinct degrees of incontinence) *Idolatry*, *witchcraft*, (two degrees of impiety) *hatred*, *variance*, *emulation*, *wrath*, *ſtrife*, *ſedition*, *hereſies*, *envyings*, *murthers*, (nine degrees of the *pride of life*, or that other branch of carnality flowing from θυμὸς, or the iraſcible faculty) *drunkenneſſe*, *revelling*, (the *ſpecies* of intemperance) and ſuch like: and the ſame with ſome variation and addition, 1 *Cor.* 6.9, 10. and *Eph* 5.5. Every one of theſe at the very commiſſion have the nature of *peccata fauciantia*, wounding the Sinner to the heart, letting out a great deale of good blood and vitall ſpirits, and weakning the habit of Chriſtian vertue, of *peccata clamantia*, crying ſins, the voice of conſcience ſo wronged by them, calling to heaven for judgement againſt ſuch oppreſſours, or perhaps Satan carrying an accuſation thither againſt ſuch offenders; and if upon this they be not ſtraight retracted by an earneſt contrition, humiliation and repentance, they then proceed farther to be (any one act of them) *peccata vaſtantia conſcientiam*, Sins waſting & deſpoiling the conſcience, betraying to ſome ſadder puniſhment, even deſertion, and withdrawing of grace, and delivering up to our own hearts luſts, a conſequent of which are all vile affections, *Rom.* 1. and that κατάρα, curſing, *Heb.* 6. 8.

§.81. *Vid.* Coch. *exe. Gem. Sanh. p.* 148. *& Buxtorf. inſtit. Ep. p.* 75.

Juſt as it was the manner of the Jewes Judicatures. He that was puniſhed by their נדוי ſeparation or ἀφορισμός (not permitted to come neare any man within foure cubits) if he did not thereupon ſhew and approve his repentance within the ſpace of two moneths, on that contumacy was then ſmitten with their חרם the anathemation or execration, and ſometimes caſt into priſon. So is Gods dealing with the ſinner remaining impenitent for ſuch a ſpace, ſubſtraction of Gods grace and ſpirit, the curſe of the Goſpel is his portion.

§.82. For the clearing of which truth yet farther, twill be obſervable that the danger that ariſes from one ſinne of the firſt magnitude, againſt which the ſentence is pronounced, that they who are guilty of ſuch, ſhall never inherit eternall life, is or may be to him that after the knowledge of the truth relapſes into it as great as that which is incurred by many leſſer ſinnes, or by a relapſing into a generality of impure life, and therefore the remaining in that one ſinne, will be as unreconcileable with a regenerate eſtate, as the remaining in many other, and proportionably one act of it as noxious and waſting to conſcience, as apt to provoke God to withdraw his ſpirit, as many acts of thoſe leſſer ſins, and though neither any ſingle act either of leſſer or greater ſinne in a ſincere lover of Chriſt, preſently retracted, (as it will be if he continue ſo) doth ſo grieve, as to quench Gods ſpirit utterly, ſo provoke God, as to make him wholly withdraw his grace and totally deſert him; yet if that one ſin be continued in, favoured and indulged to, either by multiplying more acts of it, or by not expreſſing repentance for it by all thoſe means which the Apoſtle requires of his inceſtuous Corinthian, or which are named as effects of godly ſorrow, 2 *Cor.* 7. 11. this direfull puniſhment of deſertion is then to be expected as the reward of any one ſuch ſinne, and from thence will follow an impoſſibility for that man ſo diſerted ever to return to repentance again, Gods ſpeciall ayde, which is now withdrawne, being abſolutely neceſſary to that.

§.83. Where yet of thoſe, that thus remain in any ſuch ſin, there is ſome difference; For ſome that ſo remain in ſinne, doe ſo remain that they deſire not to get out of it, hate to be reformed; others though enſnared ſo in ſin that they cannot get out, yet are very earneſt and ſollicitous to find out ſome means to break through and eſcape out of thoſe ſnares, and then this latter ſtate of ſoul though it be not ſufficient to give claime or right to mercy, (the victory over the world, the actuall forſaking of all ſuch ſins being neceſſary to that, and not only our wiſhes that we were victorious) yet is it a nearer and more hopefull capacity of the grace of repentance, more likely to be bleſſed by the returning of Gods ſpirit enabling to repent, then that former ſtate of contemptuous continuers in the ſame ſin appeares to be.

§.84. For though in both theſe ſtates there is no repenting without Gods new gift of grace, and no abſolute promiſe that God will be ſo gracious to ſuch ſinners, yet there is a place, 1 *Iohn* 5. 16. which makes a difference betweene *ſinne unto death, and ſinne not unto death* (both of them ſtates of impenitence and perſiſting in ſin, but differing as the two latter degrees of *excommunication* did among the Iewes, *Chevem* and *Scammatha* both noting a totall

tall ſeparation, but the latter a finall alſo, and by the compoſition of the word intimating death or deſolation, giving up the ſinner to divine vengeance, as hopeleſſe or contumacious, in reference to which the phraſe is here uſed, a ſinne unto death, whereas the other, of impenitence, not arrived to that deſperate contumacy, is a ſtate of curſe under *cherem* and *anathema*, but not unto death yet; and allowes this priviledge to the prayers of faithfull men for others, that they *ſhall obtain life for thoſe that have ſinned not unto death*, where that [the not *being to death*] of a ſinne, is to be taken not from the matter of the ſinne, but from the diſpoſition of the ſinner, and ſo from this deſiring to get out, though he remain in it, or ſomewhat anſwerable to that, might, if any doubt were made of it, be proved as by other arguments ſo by putting together the peculiar uſe of the word ἁμαρτάνειν in that Authour, for abiding and continuing in ſinne, and the no extenuation that ſuch abiding is capable of (ſo farre as to make one ſuch abiding ſo much leſſe then another ſuch abiding, as that one ſhould be called εἰς θανατον, the other not) ſave only this of wiſhing and heaving and labouring to get out, (which ſuppoſes ſome remainder of exciting, though not of Sanctifying or aſſiſting grace) while the other goes on without any care or love or deſire of reformation.

§. 85. And though ſtill there be no promiſe that ſuch a relapſt unreformed ſinners prayers ſhall be heard for himſelfe upon that bare deſire to get out, which his praying for grace will ſuppoſe (there being no ſuch promiſe of grace to the relapſt perſon upon his prayer, as there is to any elſe) yet it is cleare from that place of Saint *Iohn*, that this priviledge belongs to the prayers of other faithfull penitents, for ſuch a more moderate degree of unfaithfull impenitents upon their requeſt *God will give life to ſuch*, i. e. ſuch a degree of grace as ſhall be ſufficient to enable them to recover back to repentance, of which being given them upon the others prayers, if they make uſe, (as infallibly they will if they were and continue to be really ſollicitous to get out of that ſtate) they ſhall undoubtedly *live* eternally.

§. 86. The practice of which doctrine of Saint *Iohns* thus explayned, you ſhall ſee every where in the ſtories of, or canons for the pœnitents, where they that for any ſinne of Eccleſiaſticall cognizance were excommunicated, did return to the peace of the Church, (an image of the peace of God) by ſeverall degrees, of which the firſt was, to ſtay and oft lye without the Church doores, and in the portch at houres of prayer; and deſire thoſe that retained the honour of being accounted faithfull, and ſo had liberty to go into the Church, to pray to God for them. Which as the ſecure ſupine negligent impœnitent was not likely to doe, ſo was he not to expect the benefit of it, nor the Chriſtian brother obliged to pray for him, though yet by Saint *Iohns* [οὐ περὶ ἐκείνης λέγω I ſay not of that or concerning that ſtate of ſinne that he ſhall pray] I am not convinced that it were unlawfull ſo to doe.

§. 87. By all this thus ſet and bounded with its due limitations, the truth of my eight Propoſition will appeare, of the unreconcileableneſſe of ſuch preſumptuous acts of ſuch branded ſinnes unretracted, with a regenerate eſtate or good Conſcience, as being indeed quite contrary to every part and branch of the premiſed ground of a good Conſcience.

To

§.88. To which all that I ſhall adde is onely this, that he that tenders but the comforts of this life, *i. e.* of a *Good Conſcience*, will be ſure never to commit deliberately and preſumptuouſly, or having by ſurreption fallen, never to lye downe or continue one minuit unhumbled unreformed in any ſuch ſinne, on which that direfull fate is by Chriſt or his Apoſtles inſcribed [ſhall not inherit the Kingdome of heaven] where yet as I ſhall not affirme that none ſhall ſubject us to that danger but thoſe which are there ſpecified, (for there is added and ſuch like, and other ſins there may be committed with the like deliberation and preſumption, and ſo as contrary to *Conſcience*) ſo ſhall I not ſay that all that commit any one act of any of theſe without that deliberation and preſumption, or that are preſently by their own heart ſmitten and brought to repentance for them, ſhall incur that danger; for the words ποιοῦντες and πράσσοντες, the doers and committers of them ſignifie the deliberate committing and indulgent yeelding to them, contrary to which the uſe of ſurreption at the time and the inſtant ſubſequent retractation of them (by contrition, confeſſion, forſaking, and reinforcement of greater care and vigilance for the future) will be ſure meanes to deliver from that danger.

§.89. Whereto yet this caution muſt be annext which may paſſe for

§.90. A ninth Propoſition. That the frequency or repetition of any ſuch acts after ſuch contrition and reſolution is an argument of the unſincerity of that contrition, of the deceavableneſſe of that pretended greater care, and ſo a ſymptome of an ill *conſcience*, as the ſpreading of the skall or leproſie after the Prieſts inſpection is ſufficient to pronounce the patient uncleane. *Levit.* 13. and as that diſeaſe in the relapſe may be mortall which at firſt was not.

§.91. Other more particular niceties I confeſſe there are, the diſtinguishing of which might be uſefull for ſome mens ſtates, and help diſabuſe them both out of an erroneous and a ſecure, yea and an over trembling conſcience. But becauſe that which would be thus proper to one, being laid down in common, or caſt into the lottery, might have the ill hap to be drawn by him to whom it is not proper, (as that phyſick which would purge out a diſtemper from one, will breed a weakneſſe in another) and becauſe no wiſe man ever thought fit to take lawes out of generalities, I ſhall reſolve rather to obey ſuch reaſons, and to be directed by ſuch examples, not to deſcend to particulars, then to be in danger firſt of tempting the Readers patience, then of interrupting his peace.

Pray for us, for we truſt we have a good Conſcience, in all things willing to live honeſtly. Heb. 13. 18.

FINIS.

An Alphabeticall Table of the chief matters contained in the *Practicall Catechisme*.

A pag.

Aaron *and his* Priesthood. 12
Abraham's *faith a patterne for ours.* 18, 19
How justified by Faith. 19, 20.25
How again (James 2.21.) *justified by works.* ibid.
Father of the faithfull. 18
who his Son. 20,21
Our case distinguisht from his, and how. 21
Acts *of divine worship.* 97
Adam's *sin, and its effects.* 2,3
Of Adultery. 77,78
Affirmations *of Scripture, Historicall or Doctrinall.* 22
And our Faith considered in respect of them. 23,24
Affliction, *and joy in it.* 46
Thankesgiving for it. ibid.
Of Almesgiving. 97,98,99,100.*&c.*
A sacrifice and Act of Divine worship. 97
Required of all men. ibid.
What preparation to be observed in it. 98,99
Its reward in this life. 100,101, 102,103
Amen. 117
Anger. 71
Victory over it. 60
Causlesse and immoderate 71
In the breast. 71,72
In the tongue. 73
What is lawfull. 72

A pag.

Effect of pride. ibid.
Means to mortifie it. 72,73
Angry-man, *unpeaceable.* 60
Angels, *not saved by Christ.* 9
Anxiety *of minde.* 129,130
Attrition. 36
In prayer. 110

B

The eight Beatitudes. 51
Their Order. 63
Begger. 106
Blessednesse, *how to bee had under the Gospel.* 16
What it denotes in the 8 Beatitudes, *in Christs Sermon.* 51
Future assured to those graces. ibid.
The Blessing *of Abraham, what.* 5
Christ, as a Priest, blessing *us.* 13,14
How and in what manner. 14.16
Blessing *our enemies, and what it is.* 95
Bread. 115
Breast, *and Anger in it forbidden.* 71,72
Our Bodies, *and its Sacrifice, or worship.* 97
Bodily *reverence.* 110
Born of God, *cannot sin,* 1 John 3. 9. *how meant.* 39,40
Burthen, *ours made lighter by Christ.* 66,67

C

Candle *on a Candlestick.* 64

Care, *of worldly care.* 129.&c.
A mistaken means. 132
Carnall *security instead of Hope.* 30
Carnall *man, who.* 58
No good Christian. 59
Carnality *of heart.* 58
Opposite to purity. ibid.
Catechisme *of the Church.* 1
Its contents. ibid. *the Practicall Catechisme superadded thereunto.* ibid.
and what that is. ib.
Rash Censures. 138
Unmercifull. 139
Ceremonies *and Discipline for Christs Church, ordained by Him.* 16
Certitude *of the object.* 24
Of the subject. ibid.
Challenge *when offered, what to do therin.* 69,70
Charity, 31. *The greatest of the Graces, and why.* ibid. *what.* ib.
Its two works. 92
Helps to it. 95,96
Charitable *opinion of all men and actions.* 60
Christ, *his names and offices.* 1. 7, 8, 9, 10, 11
what this name signifies. 9
He did not abolish the Law. 64,65
He perfected it, &c. 65,66,67
His burthen light. 66,67
Commemovation of his story, &c. 187
Christianity, *and of its profession, without action.* 144
Christian, *good one, not carnall, or an hypocrite.* 59
A Christian obliged to grow in grace. 1
No farther such, then as he is an obedient subject of Christ. 11
All of them concerned in Christs Sermon on the Mount. 50,51
No farther then he hath every one of those graces to which blessednesse is affixed, Mat. 5. 51
Persecuted. 62,63
Must be exemplary. 63,64
He is no Christian that teaches the Law is abolished. 65
His righteousnesse what it ought to be. ib.
Its highest perfection. 96
Child *of God.* 39
The Church *universall, Primitive, and particular wherein we live.* 54
Its definitions. ib.
what due unto them. ib.
City *on an hill.* 64
Clearnesse *of minde.* 60
Commands *of God interpreted and revealed by Christ.* 16
A partiall object of our Faith. 22,23
Of Christ not grievous. 67
How known from counsels of perfection. ib.
Of the Decalogue. ib. & 68
Communication, *yea, yea, &c. what.* 84,85
Compunction. 35,36
Conditions *in the first Covenant.* 2
In the second. 5,6
Confession *of sin,* 35. *what.* 37. *two fold.* ib.
To God, and its necessity. ib.
To men, especially to Presbyters. ibid. & 38
Contradictions *not true at once.* 44
Contrition. 35,36,37.52
A currant permanent state of sorrow, &c. 37
When demonstrated to be true or not. 36
Confidence *in prayer.* 110
Constancy *in prayer.* ib.
Contentions *in Law.* 60.vid.131
Resolving against them. ib.
Of Contumelious *speaking.* 74
Covenant *two-fold, first and second.* 1
What a covenant is. p. 2. *and what is the first.* ib. *it consisted of two parts.* ib.
The second Covenant. 3. *its Promises.* 4
its

its Condition. 5
Counsels of perfection. 67
Covetousnesse disquiets neighbourhoods. 60
Victory over it. ib.
Signifies irregular desire. 77
Coward, and Cowardize. 69,70
Of taking up the Crosse. 45,46,47
what meant by it. ib.
Cursing. 71

D

Daily bread. 115
Darknesse, the state of sin, and imperfection. 66
what to walke therein. ib.
Davids Aphorisme. 101
Day; One in seven, for Prayer. 107
Death, Christs enemy. 11
Destroyed by Him. ib.
Christs, whom it justifies. 16
Death-bed sorrow. 31.35
How to judge of it. 36
Decalogue. 67,68
Our Debts. 115
Deceit. 132
Deliberate sins resisted by every child of God. 39
Delight exceeding great, of mercifulnesse. 58
Despair what. 29,30
Desiring of God a kind of love of him. 31
what it is. 32
The motives thereunto. ib.
Detraction. 75
Disputing, and calmnesse in it. 61
Distrust of Gods promise. 132
Of Divinity. 1. what it is. ib.
Divine worship, and its three Acts. 97
Of Divorce. 79.80,81,82,83
How permitted the Jews. ib.
How to Christians. 80,&c.
Doctrines of what kind most likely to edifie. 1. their number. ib.
Dog and Swine. 139
Doing the end of our Christian knowledge. 1
Doing, the things that you would not, in Gal. 5.17. how to be understood. 41
Doing good, what. 95
Doing good works to be seen, what. 104
Of Doing as we would be done to. 140, 141
The Doxology in the Lords Prayer. 112 117
Drunkards. 119
Of Duels. 69,70,71
Duties, to Christs Kingly Office. 11
To his Priestly Office. 14,15
To his Prophetique Office. 17
To God, and their performance. 103 104

E

Eagles, Mat. 24. 28
The Romane Eagles. ib.
Eating and drinking, and excesse in them. 119
Of the Eye offending. 79
Eyes full of Adultery. 78
Elias fed by Ravens. 135
Emmanuel, how the name of Christ. 7
Endeavour must be joined to importunity of Prayer. 43
Enemies of Christ. 10,11
How brought under his feet. ib.
Our Enemies, and what due to them. 53
Love of them, and its excellency. 55
Of loving and not hating them. 92,93, 94,95,96
Equals, and meeknesse toward them. 53
Wherein it consists. ib.
Our Estates, and its Christian sacrifice. 97
Esteem of God, a kind of love of God. 31
How it is known to be in us. ib.
How it must be qualified. 32
The motives to it. ib.

Evening *time of Prayer.* 107,108
Evill. 116,117
Examining *our selves, and the time for it.* 76
Excesse. 119
Exemplarinesse *in good works.* 104
Eye *single and evill.* 128

F

Of Fasting. 118. *its ends and uses.* 122
The caution in it. 124,125
Father, *God,&c.* 112,113.137
Of Faith. 17. *it hath many significations.* ib.
what it is. ib. & 18
Abraham's. 18. *ours ought to be like his.* ib.
Many acts thereof. ib.
Especially two, and what they are. 18,19,20
The first in beleeving Gods promise. 18
The second in obeying his comands. 19
Ours to be tryed by our obedience. ib.
without it is a dead carcasse. 19
What manner of faith is required of every one. 20,21,22
The severall parts and branches of Faith. 22,23
Its double object,&c. 22,23,&c.
How Generall and Particular. 23,24
It justifieth not, but we said rather to to be justified by Faith. 25
It is the condition of our justification. ib.
And what manner of Faith it is. ib.
Made perfect by works. ib.
Consummate by love, Gal. 5. 6. *and how.* ib. & 31
true how without good works. 26
Faith radicated in the heart bringeth forth good works. 26
To what act of faith justification is imputable. ib.
Some acts thereof more excellent. ib.
Fear *of offending, how caused in us.* 9
Feasting. 121
Flatterers, *and dislike of them.* 60
The Flesh *lusting against the spirit.* 40
41
Food *and raiment; How and why God sometime leaves men destitute of them.* 133,134
To Forgive, *what.* 115
Forgiving others how necessary. 117,118
Forgiving and mercifulnesse therein, what. 57
Forgiving, and giving to goe together. 22
Fornication *the alone cause of Divorce.* 80,81,82
83
Friends *and meeknesse toward them.* 53

G

Generation *what.* 10
Calling of the Gentiles. 17
Giving, *and mercifulnesse therein.* 57
Glory *of God first to be sought.* 112
God, *his Essence and Attributes revealed by Christ.* 17
A Father of men. 112
God, *and his word, the two-fold object of our faith.* 22
The cause & Author of our Hope. 28
God *cannot doe contradictions, how meant.* 43,44
Confession of sin to him. 37
God *and Mammon.* 126
Gold, *silver,&c.* 1 Cor. 3. 12. *what.* 105
Good *successes the object of secular Hope.* 27
Good *things how hoped for.* 27
Good *works, see* Works.
Gospel, *and promises under it, higher, and clearer.* 66
The administration of the Spirit. ib.
Governours.
Their faults permitted, for the punishment of the people. 60
Government *of Church, or Commonwealth, and our willing obedience to it.* 60

Grace, *how we be made capable of more.* 6
And how continued. ib.
we must pray for it. 6.14
Receive it thankfully. ib.
Count it the greateſt bleſſing in the world. ib.
Make uſe of it. ib.
More given under the Goſpel. 66
How and in what order diſpenſed. 117
Graces, *three Theologicall.* 1.17, &c.
Of Goſpel-graces. 6
Interchangeably woven. 63

H

Hallowing *Gods name.* 113
Hands *cleane without wrath.* 110
Of the Hand *offending.* 79
Hatred. 71
Of Hating *enemies.* 93,94
Heart, *by it meant the inner man.* 58
Heathen, *outſtripped by loving our enemies.* 55
Their ſeeking earthly things. 136,137
Heaven *a place of purity.* 39
Hoarding *up.* 132
Honeſt *thrift, a meanes, &c.* 131
Honour *and reputation.* 70
Hope *a chiefe Theologicall grace.* 1
Concerning it. 26,27, &c.
Its definition. 27
Its ground. ib.
Its object made up of two things. ib.
Seven times it is referred by the Apoſtle, to the Reſurrection. 27
Of the world to come. ib.
Of this life ſecular, what it is. 27
Its object, good things, &c. ib.
Its ſeaſons and opportunities. 28
For any ſpirituall matter, if not grounded on ſome promiſe, it is preſumption. ib.
It muſt be proportioned to the promiſe. 29
Of the Hypocrite, ſhall periſh. ib.
Chriſtian hope, what it is. 29
Its conditions, effects. ibid.
Of Heaven, makes us pure. 39
Houres *of prayer,* 107,108
Houſe *of God.* 113
Humble *and lowly opinion of ones ſelfe.* 51
Humiliation *for our frailties.* 37
Humility *the ſeed-plat of all graces.* 63
Of hungring *and thirſting after righteouſneſſe.* 56,57
Hypocriſie *of heart.* 58
Oppoſite to purity. ib.
Hypocrite *no good Chriſtian.* 59

I

Idolatry. 77
Jealouſies *and their great miſchiefs.* 60
Jeſus *what it ſignifies.* 7
How Emmanuel. ib.
The ſumme of Chriſts being Jeſus. 8,9
To whom he is ſuch. 17
Jewes *enemies of Chriſt.* 10
Outſtripped by loving our enemies. 55
Permiſſions granted them, are denied to us. 67,68
Puniſhments among them, 72,73,74
Forbid to have friendſhip or affinity with ſeven Nations. 93
Some meats forbidden them. ib.
Inferiours, *and what meekneſſe is due towards them.* 54
Infirmities, *how reconcileable with a regenerate eſtate.* 38
Are nevertheleſſe ſpots. ib.
Infirmities *of friends to be borne.* 53
Injurie, *and what to be done by us to them whom we have injured.* 53
Satisfaction for them. 75
Time of calling our ſelves to account for them. 76
Tolerable to be born. 90,91,92
Injuſtice. 132
Interceſſion, *Chriſts interceding for us.* 14
Invaſive *war for the enlarging our Territories.*

ritories. 89
S. John *how he tarried till Christ came.* 10
Impenitent *sinner.* 139
Intercessions, 1 *Tim.*3.2. 107
The Judaicall *law.* 6
How it represented the first and second Covenant. ib.
Judgement, *not to relye too overweeningly on our own.* 54,55
Judges *and* judgement *among the Iewes.* 69
Of judging *others.* 138,139,140
Justifying *or pardoning of sins.* 48
Justification, *ours rather imputed to Christs Resurrection then his Death, and why.* 16
How attributed to faith. 25
Its proper efficient cause only God. 25
we are said to be justified *by faith, & how.* ib.
why it is so oft said, that we are not justified *by works, &c.* ib.
To what act of faith it is particularly imputable. 26
The difference & dependance between it and sanctification. 47
Its cause. ib.
Conditions and qualifications to it. 47
Dependance between it and sanctification. 48
Whether a man be justified *before sanctified.* ib.
Justice *of God upon* Adams *sin.* 3
Justice *or legall charity.* 57
Justice *and mercy.* 131

K.

Power of the Keyes. 16
Of Killing. 67,68
Its law, and what forbidden by it. 68
Kingdome *of God.* 114
Kingly *office of Christ.* 9,10
what it is. ib.
Our duties to it. 11
Kingdom *of Christ.* 10
His comming in it. ib.
His inauguration thereto at his ascension. 11
Made up of the humble and poore in spirit. 52
Of grace here, and inchoation to that of glory. 52
Of Heaven what it signifies. 65
Knowledge, *what is most usefull.* 1
Of Christ to be in us, from that 2 Cor. 13.5. *what it is.* 24

L.

Labour *a necessary means for Gods blessing, subservient to his providence.* 130,131
Law *written in mans heart.* 2
Of faith. 3
Of Moses *carnall.* 66
The law *not abolished by Christ.* 64,65
A dangerous errour to think he did. 65
The least letter of it shall not be destroyed, &c. ib.
It is perfected by Christ. 65,66,67
Law *of nature, how to be judged of.* 94
Teacheth love to all. ib.
Law *and suing at it.* 91,132
When to be used. 92
Leading *into temptation, what* 116
Lending *without use.* 92
Les Digueirs *his story.* 82
Liberality *to those that need.* 92
and 97,98,99,100,101, &c.
Its certaine reward. ib.
A Lye, *to make a lye.* 60
Life *good life the end of Christian knowledge.* 1
Influence on our lives *by what doctrines most wrought, and how.* 6,9,15
Holy pure life *in Heaven.* 8
Quiet life, *how gained.* 55
Prosperous and long the portion of the meek. ib.
Life *eternall, its clear promises now under the Gospell.* 66

Light, *the ſtate and doctrine of Chriſtianity.* 66,128
what to walk in it. ib.
Lillies. 136
Liturgie. 108
Of looking *on a woman to luſt.* 78
Love *toward our Saviour.* 9
Love *of God, wherein it conſiſts.* 31
How to be diſcerned in us. ib.
How it muſt be qualified. 32
what its motives. ib.
Not ſufficient, without love to our Neighbour. 34
Love *of other things beſides God, how it muſt be.* 33
Love *or charity to our neighbour,* 33
what it is. ibid.
Of Loving *enemies.* 92,93,94,95,96
what it is 95
Luſt, *and looking to* luſt, *what.* 78

M

Magiſtrate *and his power.* 68
Making, *in Scripture-phraſe, what it ſignifies.* 60
Malice. 71
Mammon, *his ſervice.* 126,
His command. ib. 127
Martyrs *who killed themſelves.* 69
Martyrdome *the greateſt preferment of a Chriſtian.* 83
Meanes, *we alwayes tyed to uſe them.* 130,131
Maſtaken. 132
uſe of the true and lawfull. 133
Of Meekneſſe, *and what it is.* 53
The Meek mans *preſent and future felicity.* 55,56
Melchiſedecks *Prieſthood.* 12
How diſcerned. ibid.
what Chriſts according to that order. 13,14
The Mercy *on Gods part in mans creation.* 1
Promiſed him on condition. ib.
His mercies promiſed in Chriſt. 3,4
Mercifulneſſe, 57, *what of it.* 97, *&c.*
wherein it conſiſts. ib.
Its preſent felicity. 58
Its aſſured future bleſſednеſſe. ib.
To the poor. 97. *Its bleſſednеſſe.* 101
Mercifull *man a kinde of Saviour.* 58
Morning-prayer. 107
Of Mortifying *anger, and the means.* 72, 73
Mount, *on it Chriſt made his Sermon,* Matth. 5. *and why, &c.* 50
Of Mourning, *what it is.* 52
And why. ib.
Mourners, *their preſent and future felicity.* 52
Mourning *for the dead, a time and ſeaſon of hope in God.* 28
Multitude, *why left below, in Chriſts Sermon on the Mount.* 50
Murtherers *lawfully puniſhed by the Magiſtrate.* 68
Of a mans ſelfe, wicked. ib. *and* 69

N

Nations, *& of war betwixt them.* 88,89
with ſeven the Jewes might not enter affinity, &c. 93
Naughtineſſe. 77
Neighbour, *who.* 93
New creature. 25
New life. 48,49
Reſolution of it, and converſion to God. ibid.
A precedent to juſtification. 48
Ninth houre. 108
Notorious *offender.* 139,140

O

Oath *of God to* Abraham, *what.* 4,5
Oaths *in ordinary communication forbidden Chriſtians.* 84
Voluntary, forbidden. ibid.
Obedience, *ours indiſpenſably required.* 16

To Christs institutions. 17
A necessary fruit of our faith. 19,20, 21
Evanglicall. 25
Obedience *active of Christ,* 15
Required in his own person. 16
Makes not ours lesse necessary. ib.
Obedience *to Magistrates, active and passive.* 53
Among the Jewes. 96
Object *of faith.* 22. *&c. Its certitude.* 24
The Offertory. 104
Offices *of Christ three.* 9,10,11,12,13, 14, *&c.*
Opinions *singular.* 54
we ought to be jealous of our own. ib.
In Religion. 61
Oppression *of the poore.* 71,232

P

Pardon *of sin.* 48,49
Passive *obedience.* 53
Patience, *and its reward.* 90
Peace, *publick.* 60. *Private.* ib.
Peace-making *what.* 60
wherein it is expressed. ib.
How to preserve it where it is. 61
How to recover it when lost. ib.
Its present and future happinesse. ib.
Peace-makers *who they be.* 60
Penitent *state.* 38
To Perfect, *is to justifie.* 48
To Perfect, *what,* Mat. 5. 17. 65
Performance *and non-performance of oathes.* 83,84
Perjury. 83,84,132
Persecution *what.* 61
Attends Christians. 62,63
Of Persecution *for righteousnesse.* 61,62
Its present felicity. 62
Its future reward. ib.
Pharisees, *the most exact sect among the Jewes.* 65
Their Righteousnesse. ib.
Poor, *& of almes and liberality to them.* 97,98,99,100, *&c.*
The way to plenty. 100
Of Poverty *of spirit.* 51
What is meant by it. ib.
Power *of the sword.* 68
Prayer, *daily for grace.* 6,14.44,45
For worldly good things. 27
How answered by equivalence, &c. ib.
why God deferres sometime to grant them. 28
To its importunity, sincerity of endeavour must be joyned. 43
The soules act of divine worship. 97
Of prayer. 106,107,108,109
Its duties. 106
Its parts. 107
Praying *for, &c. what.* 95
Qualifications in prayer, *&c.* 110
Of the Lords prayer, 111,112, &c.
Prayer *a subservient meanes to Gods providence.* 131
Of its power. 141,142
Praysing *God for our present wealth.* 134
Priesthood, *two orders,* 12
Aarons *and* Melchisedecks. ib.
How considered in Christs, ib. 12,13
Christs not transitive. 13
Inauguration thereto at his Resurrection. 13
Priestly *office of Christ.* 11
A little obscure. ib.
After what order. 12
His death the consecration thereunto. 12, *&* 13
Priests. 113
Pride *hated.* 51
Preparative *to repentance.* 35,36,37,38
Presumption, *such is hope for speciall good things, when not grounded upon some promise.* 28
Presbyters, *confession to them.* 37,38
Private *revenge.* v. Revenge.
Private *man, when to take armes.* 89,90
Providence *of God over the creatures.* 133
Promise *made by God in the first covenant.*

nant. 2. what was made in the second Covenant. 3. Gods promises how yea and amen in Christ. ib. What they are. ib. & 4. in the second Covenant. ib. 5. Promises made in Scripture, object also of our faith. 22, 23, 24. Condstionall promise, and particular faith terminated therein made up of three parts. 24. Vi. Hope, Faith.
Gods Promises conditionall. 130
Promises under the Gospel higher and clearer. 16 Promissory oaths forbidden. 84
Prosperous long life, meek mans portion. 55
Prophetique office of Christ. 16
wherein it consists. 16, 17
Of Prudence. 142, 143
Publick prayer, what, & its efficacy. 106
Punishments among the Jews. 72, 73, 74
Purity, and its place Heaven. 39
Of Purity of heart, and what it is. 58, 59
Its present felicity. 59
Its future reward. ib.

Q

Quiet of minde, how gained. 55
Quiet living with others. ib.

R

Ravens and Gods feeding them. 135, 136
Reason and its denall. 43, 44
what is meant by it. 44
Of Reconciliation. 75, 76
Regeneration. 1. what. 34
A regenerate man, 38. cannot sinne, how meant by S. John. 39. a regenerate estate. ib. & 40, 41, 42. in it a lust or conflict betwixt the flesh and the spirit. 42. what sins reconciliable with it. ib.
Rejoicing in affliction. 46
Religion, a false one no ground of war against another. 89. Not to be planted by violence. ib. Propagated by suffering. ib. Pure what. 97
Renouncing our pleasures. 45
Repentance. 1
Calling to repentance. 8. How enforced. 9. How Christ brings to repentance. 14. what it is. 34. Its preparatives. 34, 35. Wish and vow of it is not all one. 42. Late repentance wretched presumption. 36. and hath no promise of mercy. ib. Present after sin committed. 75
Resolution against sin. 38
Resurrection of the dead. 27. A speciall object of our hope. ib. How possible in reason. 44
Revenge, private forbidden by Christ. 69
Of it. 85, 86, 87, &c. 90. differs frō punishment. 87
Revenge conquered. 55
Revenues of the Church. 113
Reverence in prayer. 110
Reviling. 61
Righteousnesse. 99
Righteousnesse { inherent. } 56, 57
{ imputed. }
Of hungring and thirsting after it. ib.
To doe it, what. 60
Persecution for it. 61, 62

S

Sacrifice. 6
Three speciall Christian sacrifices. 97
Sacriledge. 132
Saints days. 107
Salt. 64
Salvation and its condition. 6. Of all both Jew and Gentile onely by the second Covenant. ib.
what it is. 7, 8. wherein it consists. 8
From our enemies. 4. & 8
How performed by Christ for all. 8
Gods method in it. 50
Sampson killing himselfe. 68, 69
Sanctification. 47, 48, 49
what it is. 47
Dependance between it and justification.

tion. 48
Satan *Christs enemy.* 11
How subdued and cast out by him. ib.
Saving *by fire, what.* 105
Scribes *and Pharisees.* 65
And their righteousnesse. ib.
Scriptures *when not clear, what to be done.* 54,55
Secular *wisdome.* 132
Seed *of the woman.* 3. *Of Abraham.* ib.
Seeing God. 39. *Its condition, holines.* ib.
The reward of the pure in heart. 59
Of Selfe-deniall. 1.43.44,45
What is meant by it. 43
Its severals. ib.
Selfe-sufficiency } *to bee denied in*
Selfe-righteousnesse } *us.* 44,45
Sermon *on the Mount.* 1
In it especially Christ interprets the will of God. 16
Concerning it. 50,51,52,53. *&c. The abstract of Christian Philosophy.* 50
Gods commandments improved therein. ib. & 96. *And why not the fift.* 96
Set formes *of Prayer.* 108,109
Sin *the great enemy of soules.* 11
Sins *pardon, and its condition.* 6
Hatred. 9. *Sense of it.* 35. *Some compatible with a Regenerate estate, and of what sort.* 38, 39. *To bee mourned for.* 52. *Its wasting acts or habits, and relapse into them.* 48
All deliberate sins contrary to a regenerate estate. 39,40 *To doe or to commit it what.* 60
Sinner, *Gods method in saving him.* 50
Impenitent. 139
Of Sobriety. 119,120,121
Soul *and its act of divine worship.* 97
Sorrow *for sin.* 30,31. 35. *How to bee discerned, whether godly or no.* 31
To it barely no promise made in Scripture. ib. *Death-bed sorrow.* ib.
Godly sorrow. 35,36. 52. *How to bee conceived.* 73
Subject *of Christ, every true Christian.* 11
Subjects *not to plant Religion by violence.* 89
Successes, *vi.* Good.
Sufficiency *of our selves, as of our selves, to be denied in us.* 44,45
Suing *at the Law.* 91
The Supream *Power to protect or punish Subjects.* 89
Sunne. 64
Superiours; *obedience and meeknesse toward them.* 53
Supplications. 107
Synagogues. 105,111
Of Swearing. 83
The Sword *and its power.* 68
In the hand of the Magistrate. 86,88

T

Of Taking *up the Crosse.* 45,46, *&c.*
False Teachers, *and of their marks.* 143
Temporall *plenty, the promised reward of Almesgiving.* 100,101,102,103
Temptation. 116
Temptation a season and opportunity of Hope in God. 28
Tenacity. 132
Texts *explained,*
2 Cor. 13. 5. *p.* 24. 1 Joh. 3. 9. *p.* 39, 40. Gal. 5. 17. *p.* 41. Rom. 12. 19. & 13. 1. *p.* 86, 87. 1 Cor. 16. 2. *p.* 98 99. Ps. 37. 25. *p.* 101. Pro. 11. 24. ib. 1 Cor. 3. 12. *p.* 104, 105. 1 Tim. 3. 1. *p.* 107. 1 Tim. 5. 8. *p.* 130
Thankesgiving, 1 Tim. 2. 2. 107
Thankesgiving for affliction. 16
For our Prayers heard. 110
The Third *houre.* 108
Thirsting *after Righteousnesse, what.* 56
Threats *denounced in Scripture, object also of our Faith.* 22,23
Thrift: *honest thrift.* 131
Of the Time *of calling our selves to account for trespasses.* 76
Times *of Prayer.* 107,108
Tithes: *paying of tithes.* 131
Tongue *and of anger therein.* 73,74

Tophet

Tophet. 74
Treasure. 125
Tribulation, *the season and opportunity of our hope in God.* 28
Trusting *God for the future, what.* 134
Inforcements to it. 135,136,137,138

V

Valley *of Hinnom, what.* 73,74
Vain-glory, *and of it.* 103,104
A wasting sin. 104
The means against it. 105
Of Vain *repetitions.* 111
Victory *over our Revenge.* 55
Over our enemy, and the way. ib.
Over our Passions. 60
Villany. 77
Virulent *railings forbidden.* 73
Vision *of God.* 59,60
Uncleanness, *its acts or desires.* 58
Understanding, *meekness of it.* 54
Uncharitableness *& its evill.* 128,129
Vow *of new life.* 38
Use, *wee must make use of Gods Grace.* 14
Use *or* Usury. 92
To lend without it, a work of mercy. ib.

W

Walkers, *disorderly walkers.* 131
Wants *spirituall.* 52
A cause of mourning. ib.
Of Wariness. 142,143
Of Warre. 71.87,88,89,&c.
In what respects lawfull. 88
Wasting *acts, or habits of sin.* 48
Wealth, *&c. hungring after it never satisfied.* 57. *Of its desire and love.* 125 126,127,128,&c. *Praising God for it.* 134
Will *of God, and how to be done.* 114
Whisperers *and their dislike, &c.* 60
Wicked *men enemies of Christ.* 11
how destroyed by Christ. ib.
Wife, *whether she may be divorced.* 79, 80,81, *&c.*
Will *of God, Christ interprets and makes it known unto us.* 16
Especially in the Sermon on the Mount. ib.
The Wise *& good man hath no enemy.* 94
Woman, *looking on her to lust.* 78
when adulterous in her dresses. ib.
Word *of God, how said to be nigh us.* 4
Object of our faith in its 4. *speciall parts.* 22. *Interpretation of it.* 54
In things undecided what to be done. ib.
Of Worldly *care.* 129,130, *&c.* 134
Worship: *Divine worship and its three acts.* 97
Works, *by them is Faith made perfect.* 25
Why we are said not to be justified by works. ib. *What* (works) *signifies.* ib.
Good workes, justifying Faith not without them. 26 *Ban'd and lost by vaine-glory.* 103,104
Wrath, *and what is lawfull.* 72

Y

Yea *and nay, &c. what.* 84

Z

Zeale *in Prayer.* 110

Tracts lately published by the same Author, *viz.*

Of
1 *Conscience.*
2 *Scandall.*
3 *Will-worship.*
4 *Superstition.*
5 *sinnes of* Weaknesse. Wilfulnesse.
6 *A late, or, a Death bed repentance.*

FINIS.

ERRATA.

Page 18. line 12. read *what kind of faith.* p. 26. l. 20. r. *no one peculiar.* p. 28. *l.* 24. r. *the ſenſe.* p. 33. l. 3. r. *any thing elſe.* p. 34. l. 20 r. *on this.* p. 66. l. 4. dele *more.*

Pag. 53. lin. 24. after *dignities*; adde, *but eſpecially to ſedition and taking up of Arms againſt them: which of what ſort ſoever it be, though we may flatter our ſelves that we are onely on the defenſive part, will bring upon us condemnation,* Rom. 13. 2. *for although it be naturally lawfull to defend my life from him that would unjuſtly take it away from me, yet if it be the lawfull ſupreme Magiſtrate that attempts it, I muſt not defend my ſelf by aſſaulting of him, for that is not to defend onely, but to offend; and God forbid, that though it were to ſave my owne life, I ſhould lift up my hand againſt the Lords Anointed. It is true, Defenſive warres may be poſſibly lawfull at ſome time, when Offenſive are not; but of Subjects againſt their Soveraigne neither can, becauſe if it be warre, it will come under the phraſe* Reſiſting the power, Rom 13. *and ſo be damnable, and quite contrary to the meekneſſe here; and farther, to all ſuch oathes which in every Kingdome are taken by the Subjects, to the ſupream power, of Allegeance, &c.*

Page 68. line 22. read *Supreme Magiſtrate.* p. 71. l. 19. r. *as that of Subjects againſt the Supreme Power or Magiſtrate in any State.* p. 88. l. 27. r. *lawfull to the Supreme Power, &c.* p. 88. l. 28. r. *his Subjects that have commiſſion from him.* p. 90. l. 1. r. *from the Supreme Power.* p. 90. l. 5. r. *Supreme Power.*